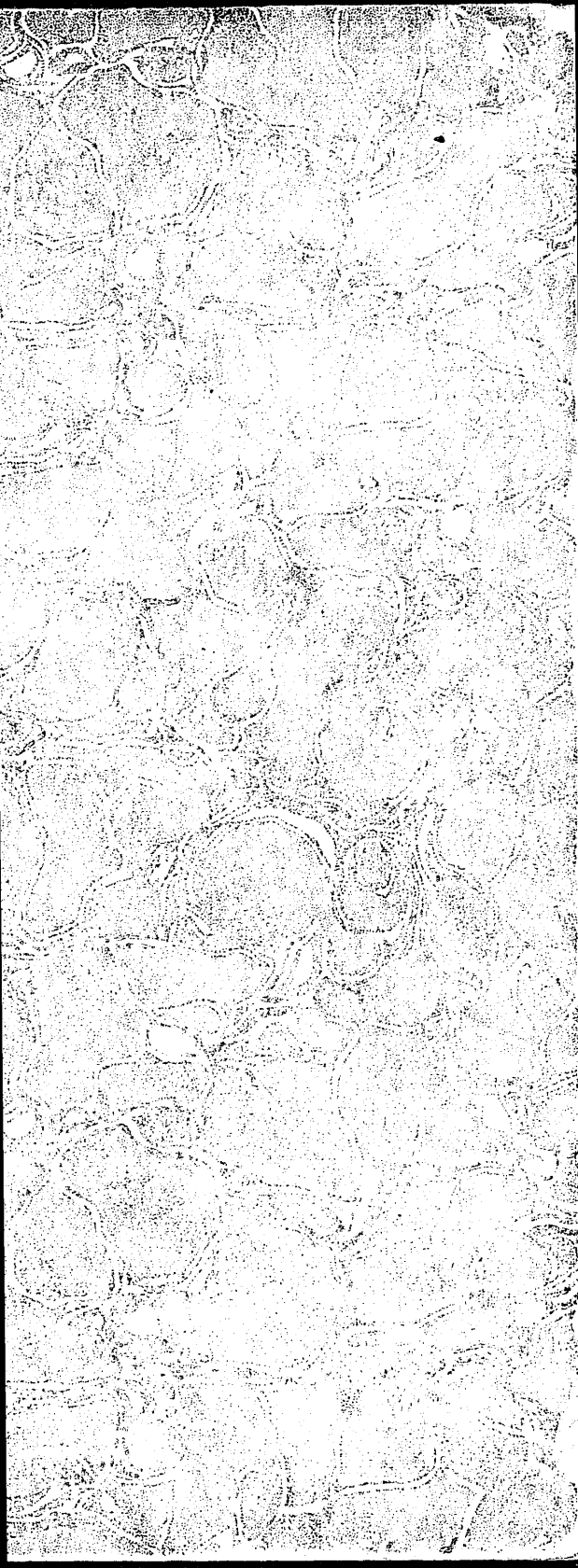


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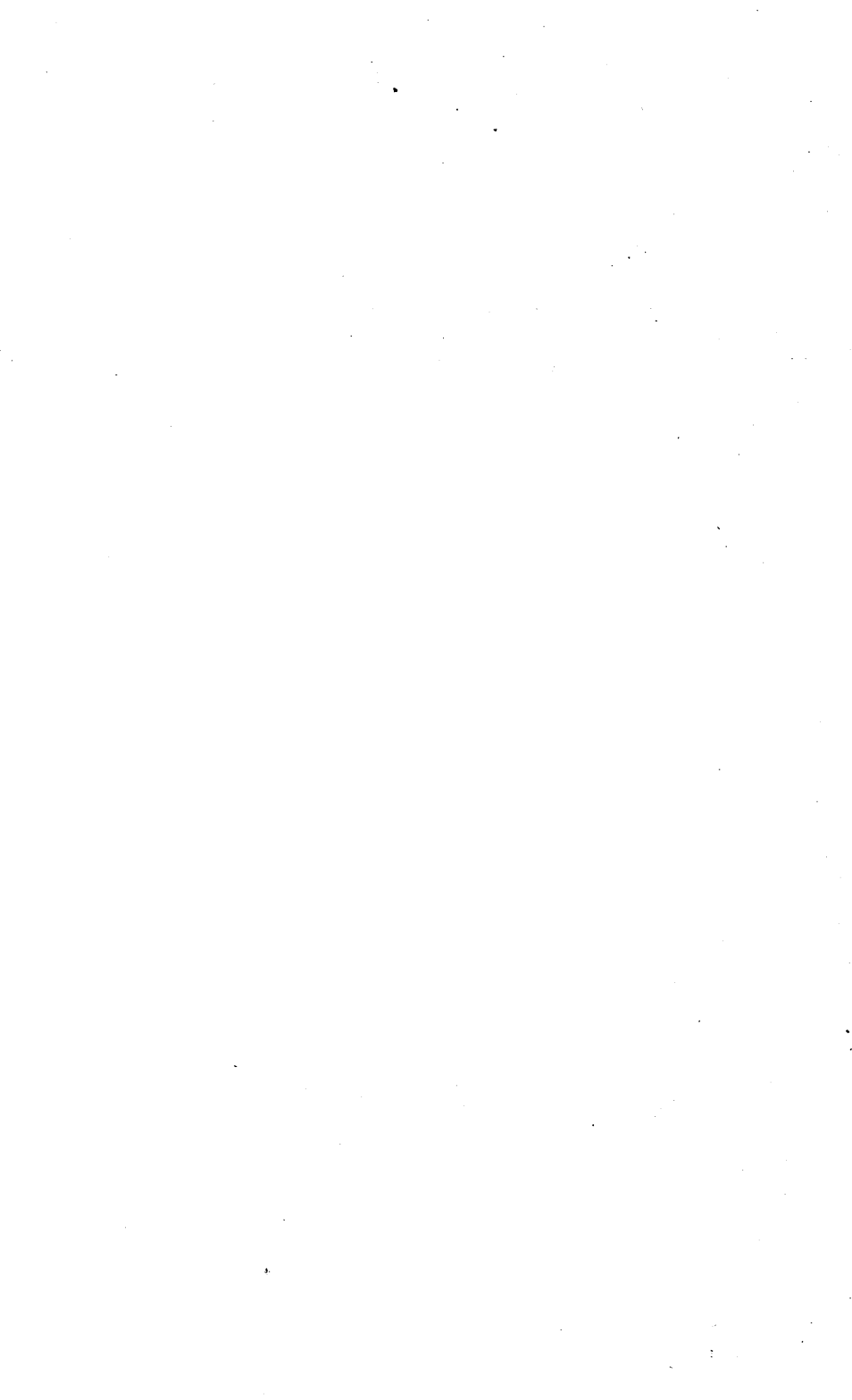


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THE MINISTER
AND
HUMAN RELATIONS



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THE MINISTER AND HUMAN RELATIONS

WILLIAM K. ANDERSON
Editor

GENERAL CONFERENCE
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Foreword

Psychological research is making it clear these days that human relations play a much larger part in vocational success than had previously been supposed. They have discovered that the man with the skills is not always the best equipped individual. Even in areas of the exact sciences a man's success is qualified not alone by his abilities to handle material things but also, and in large measure, by his aptitude in fitting his own personality into those of others in a co-operative enterprise.

So the physicians are studying medicine not only as a science, but also as an art. The M.D. with keen insight into diseases and their cures may still be a poor doctor. He may literally scare patients to death; he may arouse resentments in them that retard recovery. In many other ways, his lack of necessary personal qualities may overbalance his scientific expertness and leave him an unworthy disciple of Hippocrates.

In a calling like the ministry where the personal element bulks so large, this is especially true. The chapters which follow are based on this presupposition. They have been planned specifically with problems of the pastoral office in mind. In these chapters will be found a clear recognition of the tension between Christian ideals and the mores of a people. That this tension prevails even when the people are organized as Christians in churches is also presupposed. What then is the technique of redemption?

In the planning of this book it has been assumed that both conflict and fellowship are instruments of progress and that the wise minister must learn how to balance them in making gains for the Kingdom. In the early years of social gospel enthusiasm, there was a full recognition of the conflict aspect of the ministry. Some of us went out to build the Kingdom willy-nilly. We were going to take it by force whether or not anyone else could be drawn into the endeavor.

It has taken some decades of experience to make clear that such technique eventuates mainly in two disappointing results—1) the damaging or even wreckage of the possible agency of social redemption, the church, and 2) the engendering of a bitter I-only-am-left psychology on the part of the unhappy warrior.

So it is not strange that we are seeing a new emphasis upon the fellowship aspect of our task. We cannot conquer the world for Christ by making enemies of those who should help us. Such single-handed warfare may demonstrate the courage, not to say bravado, of one man but that kind of non-co-operation is not often of the essence of Christianity which believes in the brotherhood of man. We

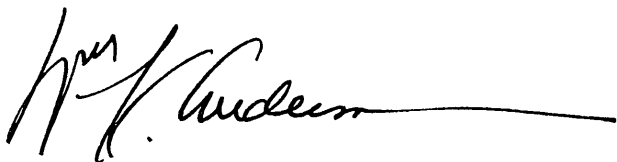
can hardly build the perfect brotherhood if we disregard what traces of it we already have at hand.

The attempt has been made here to present the contagion of Christian ideals through fellowship. That this places a strain upon the average minister's hold upon ideals higher than ordinary practice is conceded. It is explicit in some of these chapters. One will find here detailed suggestions about the proper handling of oneself and of others in these situations.

The part played by conscience in human relationships is especially prominent in these pages. Here is an ally of power and dependability, which we often neglect. Ministers tend to keep telling people what they ought to do—in other words, to be the external conscience of their people. This doubtless has its place but it is generally overworked. Rather we will be wise in relying upon the inner monitor of our people and in finding ways to help it attain maturity. Wendell Phillips, in one of his orations, talked of the need for persons who would “tear the question open and let the light through it.” When a minister does that with courage and accuracy and patience, he may rely upon the consciences of his people to give him a great deal of support. And thereby, he will do far more for them than when he tries himself to *be* their conscience.

I would be very remiss if I did not use this opportunity to express gratitude to the contributors of this volume. These chapters are rich in the experience and wisdom of leaders who speak with authority in their respective fields and who are entitled to careful study by all who desire to make themselves better ministers. Each contributor has expressed his own convictions. The reader will hardly expect to find total agreement among the various authors on all matters discussed.

This book is presented in the hope that it may go into the working library of thousands of ministers who will turn to it often as they meet the problems of human relations within their parishes. The wisdom here contained will help ministers—and their wives and children—to be *themselves* in the midst of conditions which are too often approached with artificial piety. As these pages become dog-eared with use and are read and re-read for inspiration and guidance, the spirits of many ministers of Christ will rise and expand and become victorious over the petty irritations of everyday life.

A handwritten signature in dark ink, appearing to read "H. K. Anderson", with a long horizontal flourish extending to the right.

February 1, 1943.

Chapter I

Religion and Human Relations

HARRIS FRANKLIN RALL

WE are all concerned with human relations: business men and preachers, statesmen and generals, war makers and peace seekers, home makers and teachers. The world of things is important in life; so is the science which helps us to understand that world, and the technology which teaches us how to work with it and master it and make it serve us. But the world of men counts most; no question is more fateful for mankind's weal or woe than the question of how men are to live together.

Men thought of religion once as simply a matter of man and God: the nation and God, or just the soul and God. That may describe other religions; it does not describe Christianity. The prophets saw that over 25 centuries ago. Men are to walk humbly with God, but equally they are to deal justly and love mercy. Jesus in his teachings, Paul in his letters, both are concerned with this matter that forms our pressing problem today in private life as in public affairs.

And the first fact which they make us see is this: what you think about man decides how you will live with men. You cannot rightly discuss human relations without a right idea of man. We need the help of psychology and sociology; but the Christian religion has something to furnish as well, to these sciences and to the men who are planning today what the new world of industry and government and international relations shall be.

First of all, Christianity says that man has worth. There is an arresting phrase in Romans 15: "him for whom Christ died." Who is that? Why, every man: Americans and British, the millions of Russia and India and China, the people of Italy and Germany and Japan. Educated and ignorant, black and white, rich and poor, God so valued these folks, so loved them, that Christ died for them. Will we be concerned about all these people when we come to making peace? Will we be concerned after the war to see to it that never again shall we have ten million people in this rich land denied a chance to work, or scores of thousands of young men like those rejected from the armed service because they had not had food and care to insure them health?

Second, Christianity sees what is the matter with man. Man, so highly valued by God, values himself so low that he gives himself to lust and hatred and strife; he shuts his eyes to heaven, turns from the high life for which he was made, and lives for the world of things. Made to be free, he becomes a slave. Made for truth and love and

peace, he turns his world into hell. We cannot settle human relations rightly till we face honestly the fact of man's sin and what it has done to him and what he needs if he is to rise above it.

Third, Christianity has faith in man. Not in man by himself. It knows his weakness: all man's life is from God and without God he can do nothing. It knows his sinfulness: he must be forgiven and healed and made over. But it has faith in man: faith that no race is so sunk in darkness that it cannot receive the light, no people so given to evil that it cannot find the way of justice and peace, no man so bound that he cannot be set free and become truly a man. Man can be saved. We use no idle words when we pray, Thy kingdom come, thy will be done, on earth as it is in heaven.

It is this kind of sober, realistic, religious faith that we must have in all our dealings with human relations. We need it as our nation faces the problems of the new world order. We are seeing ever more clearly that there must be a new world order or there will be world chaos, and that we must share in the former or go down in the latter. But just now there is a widespread mood of doubt and fear in sharp contrast with 1918. There is a despairing sense of the enormous complexity of the situation, of the size and number of the problems which will come with the end of war. The faith in our democracy is not so strong—it is so faulty in our own land, it seems impossible in others. Democracy means faith in man and very many have lost that. Such faith in man we can only regain if once more we have faith in God, and see man in the light of our faith in God.

If we need this faith and insight for human relations on the world scale, we need it for the more intimate and individual relations with which pastor and social worker deal. I have been reading Ignazio Silone's *The Seed Beneath the Snow*. It is a novel of modern Italy, the Italy where the masses suffer under empty words and false ideas, under a pagan rule and a show of power that hides mere impotence. But through it all, in the person of the hero and his few friends, there breathes a new spirit. To get back to the simple realities, to work and friendship and trust in men, to the way of Christ which gives and does not ask—to this the hero has come after an earlier stage of social radicalism and trust in revolution. His social radicalism is still there, but he has found something more. Most appealing is the way in which this spirit of simple humanness, this Christ spirit, is illustrated; and the references to Jesus appear again and again. The novel is almost a parable of our day.

Let us be perfectly clear: we do not want ignorant and easy sentimentality. We do need every help that psychologist and sociologist can give us. I am simply saying that together with all this we must see men as Christ saw them, must bring the faith and courage which he possessed, and must have his spirit of unfaltering goodwill in our hearts.

Chapter II

Human Relations and Ministerial Success

JAMES C. BAKER

JUST after the first World War John T. McCutcheon had a cartoon showing a group of men about a table. At the head of the table was the President, or the Premier. Other men sat at their places with their portfolios at the base of their chairs. One of them was the traditional figure of Mars, and on his portfolio was written "Secretary of War." Opposite him was the traditional figure of Jesus. On his portfolio were the words "Secretary of Human Relations." Underneath the cartoon was the statement "In what Cabinet or at what Council Table would He have a portfolio?"

The cartoonist vividly expressed one great central aspect of the work of Christ. He is, indeed, secretary of human relations. A Christlike world will be a world in which men have learned to live together with the right spirit, with mutual respect, and in co-operative fellowship. He knew what was in men. He knew how to deal with men. He knew how to release the redemptive grace of God in their hearts, and he summoned those who responded to him to become a part of the growing kingdom of goodwill, the Kingdom of God. His task was a composite one, having to do with the individual and with society.

The task of the minister has this same twofold character. He must deal with individuals—individuals in society. In proportion as he fulfills his ministry he is a "secretary of human relations." He has the opportunity of building the brotherhood within the church and of helping to release the spirit of brotherhood in the community and in the larger life of mankind. The ultimate test of his work is whether or not he is helping to make people of goodwill, who will learn to live with others in the spirit of goodwill, and who are committed to the fashioning of a "civilization of brotherly men."

I

A preacher then should be an expert in human relations. He should know people, love people, know how to live with them and how to release the best in their character and life. He should be an expert for he must meet all sorts and conditions of folk in all manner of situations. He is an administrator, with responsibility for the organization of his church. He is a pastor and counsellor who must try to resolve the difficulties that people meet. He is a preacher who, out of his knowledge of people, will interpret to them the intimate

and vaster meanings of the gospel. All too often, however, he has had no adequate preparation for this central task of "secretary of human relations." Our theological schools are lacking in their provision for training at this point, and too many men do not make any effort to grow in the understanding of human life and character. We are not going to know men without taking pains, which is only another way of saying that all valuable knowledge is reached at the end of a painful road. If we would know men, we must discipline our powers of discernment, our imagination, our humanity. We must live with them and like them in their badness as well as their goodness.

Beyond question many men fail in the ministry because of their inability to understand and get along with people. Men may be highly equipped in their scholarship, have unusual preaching ability, and many other skills and yet be utterly lacking in sense in the matter of human relations.

Some are naturally timid. They are afraid to get out among people. They will never come to grips with them face to face. Timidity however can be overcome and the ability to live with people can be cultivated.

Others set people on edge. They do not know how to approach them, or to enlist them. Others do right things in the wrong way. It was said concerning a very well intentioned man in the Illinois Conference that he could hit the nail on the head but that he always smashed his thumb in doing it. Someone remarked concerning the great English preacher Dale that he drove the nail in so hard that he split the wood. Some men are so lacking in the great gift of common sense that one wonders whether they can ever succeed in their work. Oman recalls the statement of the Scotch professor that there are three qualifications for the ministry—the Grace of God, knowledge of the scriptures in the sacred text, and gumption. "The first," he said, "we have the promise of if we pray for it. The second we can have if we work for it, but if the last is not a gift of nature, he did not know that either prayer or labor could provide it."

I hold in my memory, as I speak, a number of very strong, rugged, noble hearted men who have failed in their ministry because of the fact that they have been poor practitioners in the art of human relations. I recall others who have failed while they seemed to succeed who to me are the most despicable of preachers. I refer to the safe and sane men, who are smooth and "humble," saying what is expected, never willing to take a stand. We have all known some of these men who lay much stress upon prudence in their ministry and who never have any trouble because they never stand for anything. I say they fail because they do not have the respect of able competent people, and they never build anything. They are without any goal, or aims, or principle. When I think of them, I am tempted to recall the rhyme:

"A right good thing is prudence, and they are useful friends
Who never make beginnings until they see the end;
But give me now and then a man and I will crown him king
Just to take the consequence, just to do the thing."

If I had to choose between the bunglers and the appeasers, I'd take the bunglers always.

II

In our Methodist history there has been held generally the indefensible assumption that the minister can flee to another city if the going where he is becomes difficult. The relation between the church and the minister has been that of a very temporary arrangement instead of a coming together for the purpose of doing a job with no limit of time set. Some even build their ministry on the basis that "I'll do this, and then get away while the going is good." I've heard men say "I'm a two- or a three-year man. I don't expect people to go along with me. I'm an outspoken man and they will not be willing to stand me for more than a brief period. I'll say my word and then pass on." So they go their crass, blundering, foolish way. They settle their problems by running away from them.

This procedure is exceedingly bad, both for the church and for the minister, and for the entire denomination. It's a gracious experience for pastor and people when, meeting difficulties, they try to understand one another, to make such readjustments as are necessary, and thus achieve unity and understanding. It's a disintegrating thing for a church to seek a new pastor as soon as any disagreement or difficulty develops. As for the pastor, if he can run away, he may never become aware of his own blundering, but may go on repeating his ineptness from place to place with never any acknowledgment of his mistakes. Perhaps he never becomes aware that he has made any. Certainly he never achieves the growth which comes from meeting opposition and winning through. George A. Gordon in his later years spoke often of the stimulus of a hostile environment, describing the struggles he had in his early ministry with those who opposed him. He learned much from this opposition, and he also finally won friendly co-operation.

My own opinion is that a minister ought to go into his community with the expectation that he is going to live there for an indefinite time, and the people ought to receive him in the same kind of a spirit. The result would be that each would try to understand the other and to grow in co-operative fellowship.

III

I should like now to attempt to make a composite picture, thinking of men of ability in the field of human relations who have been able to have great and influential ministries. The questions that have been in their minds have been such as these: How am I to get on with people, change points of view, supply motives, release power, estab-

lish confidence, secure co-operation, build up the church, lay hold of the community, advance the cause of goodwill? Paul speaks somewhere of "My methods in the service of Christ." I shall try to state some of the methods as I have seen them in the lives of good ministers of Jesus Christ.

(1) I am thinking now of a particular man, who went into a church where the situation was very difficult. The Sunday school had been allowed by his predecessor to go to pieces. There was neither leadership nor membership. He had a difficult choir problem. There were fearfully bad things in the local community, crying for a fearless voice, and sound programs of action. There were few leaders of the community in the congregation.

What should he do? First of all, there was to be no criticism of his predecessor, either in private or public. Second, he must come to know his people and the community, and give them a chance to know him. Third, he must be patient and willing to take the time to understand and to remedy the conditions that could be remedied. Fourth, he must hold steady and delay taking action at many points until he had won the mind of his officials so that they were ready to go along with him and make the action their own. He understood well what Jowett meant when he said, "Never move with a small minority. Never take an important step in church if a large minority is opposed to your proposal." Jowett went on to say that he inherited this principle from Dr. Dale, and steadily honored it all through the years of his ministry. "When Dr. Dale's diaconate had discussed some new proposals, and it was then found that a minority of the deacons were opposed to their adoption, the proposals were tabled, and no action was taken. You may exclaim about the waste of time, the frequent and irritating delays! Yes, but remember when Dr. Dale's diaconate did move it moved to some purpose, with unbroken solidity and with no hampering hesitancy in its ranks. There was no half movement—the feet advancing but the eyes held in lingering retrospect. It was a movement in light, expectant, and irresistible. A smile lukewarm from an unconvinced minority could chill the heart of even a fine crusade." I have never known a man who understood this better than the man I am now describing.

When it came to the matter of reform in the community, my friend said, "I shall not speak until I have earned the right to speak. I am not going to be known as a critic, merely censorious and fault finding." We all know how some men go into the community with an "anti"-campaign from the very beginning of their ministry. They are half-baked in their statements and censorious. The fact of the matter is, there has been so much fault finding by preachers that many communities expect to have the preacher on that job from the time he arrives in town. In fact, I have in mind one preacher whose whole ministry has been built on attacks on his community and on people, even attacks on his denomination and those who carry responsibilities in the general church.

The minister whom I have been describing has never been a censorious critic. When the time comes for him to attack, when he has earned the right to speak, then his speech has tremendous power and people move with him. He has "personal weight." Folk recognize that he is concerned for the best life of the community, and they listen to his statements because they know that they are based on facts and that his judgments are not quickly and superficially made. Because of his character and his quality of life, he carries tremendous influence in his speech. Paul talks of "A man in good standing with outsiders"; (I Timothy 3:7) and again of gaining the "respect of the outsiders" (I Thessalonians 4:12). A man needs to be a man among men, not a back slapper, but one who moves in and out in his community with friendliness and goodwill.

(2) My ideal minister recognizes that his task is a pedagogical task, that the test of his work is in his accomplishments. He is there to make community, to develop people in Christian spirit, and to build up the life of the church in all its aspects. He brings himself, therefore, to the test of accomplishment. He does not rely upon excuses. He does not say that the situation in the high school is bad and, therefore, it is impossible to reach the young people. Instead he finds a way of reaching them. He does not say that the church has never reached laboring people, and, therefore, he is excused from this task, but instead he deliberately sets himself to find how he can make contacts and lay hold of the laboring groups of the community. His life is not a life of explanations for failures but of perpetual examination as to why he is not accomplishing more and what his strength is where he is successful. He knows that it is not enough simply to declare oneself. One must win the mind of those to whom he speaks. He very soon has learned that his work not only requires patience but that likewise he must know how to compromise. Compromise is possible without the yielding of principle. It is a give and take between him and his people and community. I recall here James Russell Lowell's qualifications of a president. "By so gently guiding public sentiment that he seems to follow it; by so yielding doubtful points, that he can be firm without seeming to be obstinate in essential ones; and thus gain the advantage of compromise without the weakness of concession; by so instinctively comprehending the temper and prejudices of people as to make them gradually conscious of his superior wisdom, of his freedom from temper and prejudice; it is by qualities such as these that a magistrate shows himself worthy to be a chief in a commonwealth of freedom." All of these things the minister may well ponder.

(3) My ideal minister is forever humble in the best sense, open-minded, capable of learning, not over sensitive, interested in the criticisms of his work, eager to sift these criticisms and find out how he can learn to do better. In the biography of the Mayo Brothers, one of the most revealing characteristics of their success is the way

in which they were forever trying to learn from others, and their willingness to accept criticism.

They were seeking for new services to be rendered and for new ways and means of doing their work. As one of them says, "We have been in operating rooms in every state of the union and in other countries." This was their habitual practice to the end of their lives. How can a man grow if he does not put his own work over against the best procedures in the work of others? Incidentally, a doctor friend of mine used to say about his visits to operating rooms, "One may in this process of studying the work of others learn what to avoid and how not to do his work, as well as what to admire and adapt."

One of the great secrets of the success of William Henry Baldwin, Jr., was his interest in criticism, and his ability to make use of it. When he was president of the Board of Trustees of Tuskegee Institute, a large company of men and women, college presidents, bishops, editors, educational experts, business men, came to see Tuskegee in all its activities. As the train took these visitors away, Baldwin seized the occasion to pick out the men most competent to criticize the various departments of the Institute. His biographer says: "The prodigality of praise pleased him, but he was not then in search of approval. It was a rapid hunt for sincere and able exposition of faults. Who had seen weaknesses and here and there careless and slovenly work? In a few hours, he had gathered up his budget of comments. He again went over these among the men who differed in their opinions. He pitted one against another to test the value of the various disapprovals. He had at the end a batch of critical observations which seemed to him of such importance that Dr. Washington and his co-workers ought at once to have them for their own consideration. In spite of grave inconvenience he left the train and returned to Tuskegee that no time might be lost in submitting these observations and discussing them on the spot with Washington." Baldwin's biographer then said: "Though I knew this incident, I had not realized all that it meant until Mr. Washington long afterwards told me in detail about Baldwin's reappearance, of his eager and exacting insistence that these criticisms should at once have the most careful consideration. That then and there, they should go over it together every doubtful point. A phrase often used in his own business he uses at Tuskegee; 'In every hard job I want first of all to know the worst; to know what the "outs" are.' 'He had,' said Mr. Washington, 'an astonishing gift to get instantly at the weaknesses of the situation.' " *

The most effective ministers I have known have been men who were eager in this fashion to have competent and helpful criticism of their work.

It is worth while, I think, to stop for a moment to remark that many men make a mess of their human relations because they are over sensitive. They are always looking for slights and find them

* Brooks, *An American Citizen*, page 243. (Houghton Mifflin Co.)

where they are not intended. Others make trouble for themselves because they repeat petty remarks and annoyances, telling this and that which has been said about themselves and their work. So these things go through the congregation. Trouble develops where there would never have been any difficulty if the preacher had known how to keep silent and to ignore.

(4) A friend has passed on to me the story of a doctor who left to his successor a card index giving the history of every one of his cases. This is good medical procedure. It is also good sociological procedure. The friend went on to remark, however, that seldom preachers think of their parishes in this way as composed of individuals, each of whom has his own needs in terms of purpose, instruction, control. All too often he visualizes his job as that of building up material resources, liquidating debts, adding to the bulk of the membership. All of these things are necessary, but over and beyond them and vastly more important, is the realization that the congregation and the community are made up of individuals, people who need help and counsel, and guidance, and the ability to tap the great resources of life for inner victory.

My ideal minister does just this thing. Furthermore, he becomes more and more kind and compassionate and magnanimous as the years go on. Burton, in his wise Yale lectures, says, "It is possible to feel kindly towards all men—really feel it, and not imitate it for professional purposes. And how shall we feel it? In several ways. If you have a growing sense of your own imperfections, it will much modify your exasperation over the imperfections of others. Also, if you have a growing habit of recognizing the praiseworthy traits that are apt to illuminate and beautify the worst character, it will tame down your spirit of criticism in a measure. That stingy pew holder of yours is truthful, clean in his habits, honest in his business, and a loyal husband. That highly combustible politician, the terror of his precinct, is generous, money wise beyond most men. So it goes. People are mixed. There is slag in them; but there is gold in them too." *

(5) Another quality in my ideal minister is that he is a thorough democrat. In this he stands in striking contrast with the man of dictatorial mind, who always makes trouble in a church and in a community. Many of the worst failures in the ministry come from the refusal to work by persuasion rather than by attempting to drive by coercion. I know ministers who go so far as to seek to drive out of the church and congregation those who do not agree with them. They will have their own way even at the cost of the disintegration of the church.

The true democrat on the other hand recognizes that governments derive their just powers from the consent of the governed, that his influence is a moral and spiritual influence, that he must

* Burton, *Pulpit and Parish*, page 164.

convince the reason and get the consent of the judgment of the people with whom he is at work.

The problem of the minister is to secure the co-operation of the people with himself in Christian labor. An arbitrary assertion of authority is not the best method of accomplishing it.

We properly make much of the freedom of the pulpit, and always and forever we must defend this freedom. There is, however, a parallel to that; namely, the freedom of the pew. Both are essential. The ministry is a fascinating job from the standpoint of making the mind of one's constituency. One does not make the mind of others save on the basis of mutual respect. I came upon the story the other day of a commissar in a remote Russian village, trying to persuade the peasants to install a radio loud speaker. "Put in the radio and then you won't have to take my word as to what Stalin and Kalinin are saying in Moscow. You will be able to hear for yourselves." "Very good," interjected an old peasant, "but will this new contraption talk backwards? Will they be able to hear in Moscow what we are saying in the villages?" * The ability to talk back is one of the important things for a congregation, if the minister and people are to go forward happily.

"In your preaching you will be independent and courageous and have your people understand you cannot be suppressed where your conscience is involved; but through all this affirmative and down-right habit of yours, this frankness of opinion, this freedom to speak of their faults and their duties and their mistakes, they must be made to see that in your heart you are an adviser and not a pope; but after you have spoken forth your word and put in your influence they are at liberty to hold their own opinions and go their own path; having perfect assurance that you will not hinder them or fall out with them because they do so. My observation is that churches and congregations will receive almost anything from an honest and sensible man, provided they are continually sure of that one concession from him." *

IV

I have been talking as though the minister who knows how to live with people and deal with them will never have any conflicts that are irreconcilable. That does not always follow. Some of the wisest men I have known have come finally to a place where it was not possible for the relation of pastor and people to continue. They have been under the compulsion to bear their testimony at some point where there is serious difference of opinion in the congregation. They have been firm and consistent and fearless and because of certain personalities in the congregation it has been necessary to sever the pastoral relations. This conflict takes place usually over the application of Christian principles in what we call ethical or social

* Burton, 166-167.

* *Current Religious Thought*, June, 1942, page 5.

matters. It is a conflict which must not be evaded if the issue is one of conscience.

We are likely to have a good many sharp tensions in the years just ahead of us, for we are seeing more and more clearly that the field of Christianity is not a part of life but the whole, and that what we need is a Christian civilization. There is a sharpened concern for the right spirit in man's relationships. We are seeing that the main task of the Christian is not to free himself from the world and go on a pilgrimage to heaven, but to transform the world. As the Oxford Conference put it, "In Christ's name we set our hands as servants of God, and in Him with one another, the task of proclaiming God's message of redemption, of living as His children, and of combating injustice, cruelty and hate." The pressure of the Christian conscience is going to be vastly greater on us in these war days and the days succeeding the war, and we shall be compelled to try to think through all of the far-flung meanings of our Christian faith.

In some congregations there will be no difficulty, as we try to do this, as we study the bases of a durable peace, as we ask what a Christian world involves, and call for the corresponding action in relation to race, economics, politics, etc. But in other congregations the people who still regard Christianity as a private matter for individual conscience will be in the majority, or at least they will be in control. They will be dismayed and angered by the very idea that religion should make a difference in social, economic, and political life. They will deny that the gospel has relevancy and power in the great emergencies of our time, and refuse to face creatively the crucial situations which arise out of the new conditions that confront them.

The wisest of ministers may be grievously involved even after he had done everything that is possible in good conscience. He may find that the issue finally is whether or not he will keep silent or bear his testimony to his deepest conviction. I believe that the costs of prophetic witness in this grievous time will increase enormously. The one thing that we must hope for is that these costs will be a token of faithful witness: A great testing hour for the Christian Church has come. Both the minister and the open-minded layman must maintain a free conscience. The Catholic layman, Christopher Dawson, is right in saying that the greatest danger we have to meet is not the danger of violent persecution, but the crushing out of religion from modern life by the sheer weight of state inspired public opinion or by the mass organization of society on a purely secular basis. Everywhere the ruling forces of civilization seem converging against Christian traditions.

What an ideal picture of the church Charles Edward Jefferson gave at the Seventy-Fifth Anniversary of the Broadway Tabernacle. He said, "We are a free church. All the Tabernacle ministers have been free men. They have spoken the truth as God gave them to see the truth. The Tabernacle has never had in its pulpit a man who does not express his conviction, or would trim a sentence to please a

crowd. A coward in the Tabernacle pulpit has been unthinkable. The Tabernacle does not support current opinion; it works to create it."

V

We have moved on the surface level up to this present time. There is a deeper level which alone makes possible the whole field of human relations. We may well go to that level now. When we do so, we discover that there is now much fruitful discussion going on by such men as John McMurray, Martin Buber, J. H. Oldham, William E. Hocking and others. J. H. Oldham has a sentence that now appears and reappears again and again in his "Christian News Letter." The sentence is, "*All real life is meeting.*" "The world of persons," he says rightly, "has profound theological implications. On the basis of the meeting, there is the eternal person. The creative, living spirit of God makes possible all meeting of human beings, all human relations. In every real encounter with life and with our fellow men we need the living Spirit, the Creator of life. *Community has no other basis.*"

Chapter III

The Factor of Conscience in Human Relations

MARK A. MAY

LIFE has been defined as "being in relations." All living things, both plants and animals, exist and grow by virtue of the types of relations that they sustain with their environments. Man lives by his relations to three major types of environment—the physical, social, and supernatural. He not only lives in these environments but by and through them. His growth, development, happiness, and adversity are all products of his interactions with the natural world, his fellow creatures and the invisible world. He also interacts within himself. In a sense he is part of his own environment. The problems of life may therefore be divided into four parts: (1) those that arise mainly from man's relation to the physical universe, (2) those that come from his relations to his fellow men, (3) those involved in his relations to the supernatural world, and (4) those that arise out of conflicts from within. The interlocking arrangements between these four types of relations constitute the web of life.

Great thinkers have attempted to work out philosophies of life by considering one of these four types of relations as primary from which all others are derived. Modern philosophers who are impressed with the achievements of science, especially the natural sciences, stress the importance of man's relation to his physical environment. Man, like other animals, has certain basic needs that must be met for the maintenance of life and health. Among these are the needs for air, food, water, optimum temperature, exercise, rest and protection from injury. They are the basic needs of the body and are met by interaction with its environments. In order to meet these needs the organism must adapt itself to its environment or modify the environment so as to utilize its potentialities. This view makes man's relation to his physical environment the basic and primary one.

Modern social scientists, particularly psychologists, anthropologists, and sociologists, are inclined to take the view that man's relation to man is more important even for his survival than are his relations to his physical environment. It is pointed out, for example, that most bodily needs in the case of the human are met by the mediating activities of other persons. This is particularly true in the case of the human infant who certainly would not survive for many hours unless fed, kept warm and protected by adults. The infant not only needs food but he needs someone to feed him. As he grows older he, of course, becomes more independent of others for the procure-

ment of his basic needs but never completely so. Moreover, all of his subsequent relations to his physical environment are conditioned to no small degree by the way in which his needs have been mediated by other persons. According to this view, human relations are primary in the sense that they are necessary for satisfactory relations to exist with the physical world.

The great religious leaders and theologians, both of the past and of the present, stress the primary importance of man's relation to the invisible or supernatural environment and especially his relation to God. Just as the child's relations to his environment are mediated by his human relations so are all human ones mediated by super-human ones. Parents who administer to the needs of their children do so according to certain beliefs about what is good for them. If a child needs bread, he is not given a stone. These ideas of what is good and what bad are dependent in part at least upon the basic moral and religious convictions of parents.

When Jesus said "Seek ye first the kingdom of heaven and all these things shall be added unto you" he was saying simply that if man's relations to God are right, his relations to his fellow men will be right. If this is the case, he need have no anxiety concerning the needs of his body for food and clothing or physical protection from danger. Jesus saw man's greatest temptation as the tendency to put material possessions first because they tend to keep down his anxieties. But the man who attaches greatest importance to physical maintenance and comforts and who is putting his relations with his fellow men second and his relations to the supernatural world third has, in the opinion of Jesus, reversed the true order of values. The task of the Christian ministry is to convince men that their relations to God are primary and that the plan of human relations that will succeed best in the end is the one that recognizes this fundamental fact.

The problem of how to make man's relations to the supernatural world a controlling factor in his relations to his fellow men and to the physical world becomes progressively difficult as man gains more control over his physical environment and achieves more satisfactory relations with his fellow men. There is an old saying that "religion thrives best when times are hard. Men pray more, attend church better, and read the Bible more during periods of depression, war and famine." This would suggest that religion to such people is clearly a means to an end. It may be designated as the most primitive conception of religion.

Anthropologists have pointed out that primitive men believe that supernatural beings take an active hand in the affairs of mortals. Anyone who has access to the supernatural and who can influence the gods and the spirits can exert a tremendous power in the conduct of the tribe. If the gods, ghosts, and departed spirits possess powers that can be used for the advantage or disadvantage of man, then the man who knows how to influence these beings occupies a

position of great importance. Among primitive tribes such individuals are known as medicine men, sorcerers, priests and shamans.

It was precisely this primitive idea of the role of the supernatural in the affairs of men that Jesus tried to dislodge from the minds of his followers. It makes man's relations to God instrumental and therefore secondary to his relations to the world and to his fellow men. It leads ultimately to the decay and disappearance of religion. As science grows and knowledge increases and as man gains more and more control over his physical surroundings and as he gains new insights into the order of things there is less and less need for the supernatural as an instrument of control. Science gradually whittles down the importance of this kind of religion. There are numerous examples of how this is done. There was a time when the people who lived in the arid countries of the southwest thought it was important to pray for rain when rain was needed, but modern irrigation has removed this necessity. Other examples are found in the advancement of the medical sciences. As science progressively conquers disease there is less and less occasion to pray for the life of a loved one.

The primitive concept of religion is not only weakened by modern science but also impaired by the skepticism concerning rewards and punishments in the after-life. Religion has been and still is being used to motivate right conduct by the fear of eternal punishment and by the promise of everlasting blessing. But the type of social control that depends on threats of future punishment and promises of delayed rewards is bound to suffer as education and enlightenment increase skepticism concerning the material existence of places known as heaven and hell.

The point that I wish to stress here is that this primitive view of religion admits that man's relation to his physical world and to his fellow men is primary and offers man's relation to God as an instrument of control which is tantamount to making it secondary. But if religion is nothing more than an instrument of control, it always runs the risk of being replaced by more effective controls as they are progressively discovered. If religion is practiced individually or collectively just because it pays, the time may come when it will no longer pay or at least not so well as something else.

What then is the solution to the problem? The solution lies, I think, in the concept of religion that makes man's relation to God an end in itself and not merely a means to other ends. A relation that is an end in itself is one that is intrinsically satisfying on its own account even though it may have secondary values. In order for man's relation to God to be satisfying, it must somehow operate to make more satisfying all of the other relations that characterize his life. But man's whole scheme of relations may be tested by the one type mentioned in the first paragraph of this paper, namely, his relations to himself. Man's relation to God affects his relations to his fellow men and to the material world primarily by the difference

that it makes in his relations to himself. There is a close correlation between what man thinks of himself and how he conceives of his relation to God. For example, the supreme egotist, the man with great worldly power is apt to think of his position in the universe as co-ordinate with that of God. Dictators are reported to speak of "me and God" as though they were in some kind of Axis relation to the Divine. Most religions, of course, stress the superordinate relation of God and man. This relation gives man a sense of dependence but at the same time a sense of contact with the great source of power. People derive a tremendous lift in self-support and confidence in the belief that they are a part of a gigantic plan. This tends to make life more tolerable, more meaningful and more satisfying.

The New Testament concept of man's relation to God, is, of course, that of father to son. The father-son relationship is exceedingly important psychologically. It lies at the root of both human misery and happiness. It provides a tremendous sense of power and responsibility. Freudian psychologists stress this relation as the basic source of inner conflicts. These inner conflicts are extraordinarily complicated and cannot be discussed here except to point out their relation to social control. This comes about in the following manner. The father is in a position of authority over the son. This parental authority becomes internalized through identification. As the son identifies with the father, he tends to appropriate unto himself the authority of the father, not over others but over himself. This is the mechanism of conscience. The authority that was the father's is now in the son. A Christian conscience is by the same reasoning the internalization of the external authority of God the Father.

It is a well-known fact that man's relation to man is dependent in no small part upon each man's sense of duty and responsibility for his fellows. Civilized society is possible primarily because conscience is on the side of law and order. In any community, large or small, people live in relative peace with each other because of two kinds of authority. The first is external and is represented by parents, teachers, policemen and courts of law. The other is internal authority and is represented by conscience. Most people obey the civil laws and conform to the customs of their respective communities, not because they fear policemen and persons in authority nor because they anticipate praise for material gain but simply out of a sense of duty and responsibility. The more that external authority becomes internalized the less is the necessity for the use of force, fear, threats, and promises of rewards and punishments either in the present or the hereafter. In short, each man's relation to God is represented by his relations to himself. Through conscience religion becomes an end in itself and at the same time an effective social control. This conception of religion places it in a position where it is not only out of competition with science and education but where it is in the closest co-operation with them.

According to this view conscience is the connecting link between man's relation to God, to the physical environment, to his fellow men, and to himself. I am aware that the view is open to criticism on the ground that conscience is commonly identified with morals and not with religion. It can be truly said that all men the world over who have been socialized in any kind of society have developed some kind of conscience. In civilized societies it often happens that atheists and infidels possess a keen sense of right and wrong and a highly developed spirit of social responsibility. It is largely for this reason that a line has been drawn between morals and religion.

The answer to this dilemma lies, I think, in the fact that conscience can be either religious or non-religious. In fact there are as many kinds of conscience as there are people. These differences arise primarily from the fact that psychologically conscience is a system of mental habits and physical concomitants developed according to the principles of learning. Habits are likely to be very specific and highly differentiated. Take honesty as an example. An individual may be scrupulously honest in some things and notoriously lax or even crooked in others. Every individual has his own peculiar sense of duty. One individual may feel it is a duty to give to the community chest but not to the church or to attend lodge meetings or civic gatherings but have no sense of guilt for failure to attend church.

But the habit of church attendance and participation in its services is only one of the external manifestations of a religious conscience. The key to the distinction between a religious and a non-religious conscience lies in the nature of the external authority that is represented. Conscience, as we have already noted, is the internalization of external authority. The kind of conscience that one has depends therefore on the kind of authority that was internalized. In the first instance this authority is nearly always that of parents. By identification with his parents the child incorporates in his ego the authority that the parent exercises over him. Therefore the kind of conduct that his conscience will permit of him parallels roughly that which is approved by his parents. If parental authority is indulgent, conscience will be lax; if, on the other hand, it is strong, conscience will be exacting. The individual with an indulgent conscience excuses himself for a great variety of selfish and unsocial behavior, has no sense of guilt for violating laws, both written and unwritten, and therefore often lands in jail. Such individuals are sometimes said to have a perverted sense of right and wrong. At the other extreme is the puritanical, witch-burning type of conscience that is exceedingly strong and exacting, demanding always the proverbial "pound of flesh" and the observation of the letter of the law. Such individuals in our society are likely to be quite neurotic due to the terrific inner conflict between such a conscience and the normal urges and impulses of a human being. Extreme cases are rare in the

population as a whole, but illustrate the basic relation between the nature of conscience and the kind of external authority to which the individual was subjected during the formative years. It must be said, however, that conscience is never an exact mirrored image of the authority of parents because the image is distorted by other influences, particularly those exerted by teachers, friends, and civil authorities.

The mechanism by which external authority becomes internalized is too complicated for analysis here. There is one aspect, however, that should be mentioned. It is this: authority which is benevolent, kind, and exercised in the interests of the child will internalize much better than that which is cruel, destructive, and retributive. The reason for this is that the child does not learn the habits of self-discipline unless he finds by experience that submission to external discipline is rewarding. If a child is punished for wrongdoing but made to see that the punishment is for his own good because it safeguards him from more cruel and destructive punishment in the hands of a less benevolent authority, he will come to understand the nature of its benefits. Everything depends upon the spirit in which the discipline is administered. If it is administered in the spirit of love and kindness, it leads to self-discipline; but if administered in the spirit of revenge and cruelty, it results in resentment and hatred.

I shall now suggest how a religious conscience is acquired. If the child is brought up by parents who are religious and who attribute their authority over their children to the responsibilities that they have toward God, making it plain to the child that the authority they exercise over him is really God's authority, then conditions favorable for the development of a religious conscience exist. A religious conscience is simply one in which the authority of God over man has become internalized. In brief, if the external authority is secular, conscience will be secular; if it is religious, conscience will be religious. In both cases the principal mediating agent is the parents, although teachers, other children, and civil authorities may have their influence. At any rate it is clear that unless a child has religious parents or an extremely influential religious friend or teacher, it is highly unlikely that he will ever acquire a religious conscience. It is important to note in this connection that one of the weaknesses of the Protestant church is its lack of authority over the conduct of its members and particularly the children. One of the cardinal doctrines of the Catholic church, on the other hand, is that it is the custodian of divine authority. It strives to influence the lives of young people both directly by contacts with its clergy and its services and indirectly through parents. A very important duty of all Catholic parents is to make plain to their children the tremendous religious authority that resides in the church. The Catholic church therefore places much greater emphasis upon the role of authority as the connecting link between human and divine relations than does the Protestant church.

According to the foregoing analysis, the kind of religious conscience that an individual develops depends upon the kind of religion in which he is nurtured. Mohammedans develop a Moslem conscience, Buddhists a Buddhist conscience and so on for all kinds of religions. The distinctive and unique feature of a Christian conscience is the fact that the authority of God is represented in the person of Christ. It is by identification with Christ that divine authority is internalized. But in order for this to happen Christ must be represented to the child as a divine person and not just another great historical figure like Washington or Lincoln. These great men may exert influence over the lives of men, but they are never represented as having any present power of rewarding good and punishing evil.

So much then for a psychological analysis of the interrelations of man with his physical environment, his fellow men, himself, and God. What practical value has all this for the work of the minister? A few years ago I participated in a nationwide survey of theological education, an important part of which was the determination of the practical problems of Protestant ministers that arise in connection with their daily work. An intensive study of a representative sample of rural-urban ministers revealed that the problems they face, according to their own testimony, are getting people to pray more, planning and conducting services of worship that will really attract people and from which deep and abiding satisfactions may be secured, interpreting the sacraments of the church, and making religion count for something in the lives of church members. The problems that they found easiest to deal with were those of organizing and running a wide variety of more or less secular activities, of counselling with people who are in trouble, visiting the sick, aiding the poor, and otherwise administering to the physical wants and the complicated problems of human relations. This fact strikes me as rather significant. It would seem to indicate that most people still hold the primitive view of religion. They regard it as something to fall back on when they are in trouble and when all other means of attaining their goals fail. Religion to them is not an end in itself but only an instrument for solving difficult problems that arise in the course of ordinary life. Thus they come to the church and to the minister when they are in trouble, but not when life is smooth and comfortable.

One of the most common and most difficult problems confronting Protestant ministers is that of widespread indifference to religion and to the church. How can this indifference be overcome? Most Protestants do not regard it as their sacred duty to attend church regularly, to contribute to its support and to participate in its services. In order to increase membership and to maintain attendance many churches feel forced to institute all kinds of secular activities and programs to hold their members and to appeal to their young people. Look at the list of activities of any thriving church and you will see an array of clubs, circles, athletic teams, gymnasium classes, study groups, open forums, men's smokers, and so on. These activities are usually well attended

and many who participate in them feel that out of gratitude they should attend the religious services. There are those who view this situation with alarm. They believe that the church has been forced to become just another secular institution and to accept the conventional mores on the ground that in this way it can best serve the human needs of the community. But gradually its functions are taken over by specialized agencies with better trained personnel and greater financial support. There was a time in our country when all education was controlled by the church. But now the church is left with the Sunday School and classes in religious education. The church was once the sole agent of charity and social work, but now that function is performed mainly by private and public secular agencies. But in spite of these inroads that have been made upon the activities of the church, many survive because they have been able to provide a variety of social, recreational, and educational activities that are better suited to many communities than similar services that are offered by other agencies. These activities are justified on the ground that they are conducted by religious authorities, many of them in the church building and that those who participate in them do so under good influences.

I am not suggesting that the Protestant church abandon all of its secular activities and limit itself to prayer meetings, revivals, and Sunday worship. I do suggest, however, that the aims and objectives of these secular activities be defined in terms of opportunities given for types of human interaction that are designed to strengthen conscience and to provide people with activities that are wholesome and satisfying, that give them a wider and deeper sense of human responsibilities. If the Christian church is to remain Christian and not become something else it must stand firm on one point and that is that man's relation to man and to the world in which he lives should be determined primarily by his relations to God mediated by the person of Christ.

Chapter IV

A Technique of Self-Criticism

WYATT AIKEN SMART

THE topic assigned me is an obvious one. Everyone seems to recognize the need for preachers to criticize themselves. In fact, many feel the necessity so keenly that they are ready to aid in the criticism on slightest provocation. And just because preachers are so constantly before the public that their failures and weaknesses are matters of common knowledge, I have no idea that I can say anything original.

Paradoxically enough, I think my first advice toward a technique for self-criticism would be, at least for a great many preachers, "Don't do it!" Within the past few weeks an aged preacher who is about to retire commented to me that preachers were the most subjective and introspective species of the *genus homo*; and a young pastor in a different state said that preachers seemed to him to spend too much time before the mirror studying themselves, which meant very much the same thing.

Of course this does not apply to anyone here present. In fact, I am sure that nothing that I shall say applies to anyone here present, for otherwise I should not have the courage to say it. But it is true that many preachers are tempted to keep their eyes too constantly on themselves, while there is a sense in which a preacher should be like the human eye, able to see everything except itself.

Because religion is so deeply related to the emotions, the ministry probably attracts to itself more men of a deeply emotional nature than most professions, and excessive emotion naturally tends toward morbidity. The preacher who keeps his finger on his own pulse, spiritually or otherwise, needs not so much to criticize himself as to forget himself. He needs to be challenged from the outside as the soldier is challenged on the battlefield or the doctor in the operating room, when they forget themselves and in a sense forget even the techniques which they may have learned as part of their preparation, as they become completely absorbed in the needs which are facing them.

The preacher is always conscious that people are looking. Whatever may be true of other men, the public thinks of him first as a member of his profession and only secondarily as a man or a citizen. The public is interested in his manners as well as his morals, in his recreation, his family, even the cut of his clothes. The preacher belongs to his community as few other men do. And there is a wholesome side to this. But it has an unfortunate tendency to make

some preachers so continually conscious of themselves that they forget to be natural.

Those who have never adopted a "ministerial manner" nor developed a ministerial voice dripping with professional unction may congratulate themselves that these things are not true of them, but they could probably name brethren in the ministry who justify their being noted.

All this is, of course, in a negative sort of way a reminder of the need of self-criticism. The man who criticizes himself too much should *criticize this over-emphasis of self-criticism* and fasten his attention on something more interesting and more rewarding. The old Greek maxim, "*Gnothe seauton*," Know thyself, had its value; but it confined attention to too narrow a field of interest. In place of it, Christianity would put "*Gnothe Christon*," Know Christ, and thus turn one's eyes off or one's self to the Christ whose servant he is.

Coming to a more direct self-criticism, I mention first the need of some technique for offsetting the universal tendency of congregations to compliment the preacher. This is usually referred to as flattery, but I am not sure that this is a just estimate. After every sermon, whether good, bad, or indifferent, the people file by and in almost identical words tell the preacher how good it was. Not the brilliant preacher, or the occasional guest in the pulpit, but *every* preacher. Not occasionally when the sermon has been specially worthy of mention, but *every* Sunday. One wonders why preachers are supposed to demand an amount of complimenting which is given to no one else. And the preacher has an unusually level head who can listen to this all his life and not be affected by it, usually more than he realizes. Merely the constant reiteration has its effect. And if on any particular occasion the usual praise should not be forthcoming, he suffers a feeling of neglect which he does not like to acknowledge even to himself.

But these people are not mere flatterers, and it is unjust to think of them as insincere. As a matter of fact, one frequently suspects from the stereotyped character of their remarks that some of them have no very definite idea as to what the sermon was about. Should we not think of this habit (for with many people it has become a habit) rather as a tribute to our office and encouragement in what we are trying to do? These people are *for* us, in the same way that they were for the preacher who preceded us and will be for our successors. They believe in the thing we are trying to do, and they want to encourage us with their endorsement. The entire service means something to them, their best natures are appealed to by Christian worship, and it is natural that they want to give some expression to their leader. They are perfectly sincere, but they are much more impersonal than our vanity likes to realize, and there is not as much cause to let our chests expand as we sometimes think. What is expressed is the communion of the saints fully as much as the greatness of the preacher.

Most men in other walks of life are not subjected to this temptation, or not in the same degree. When a doctor cures a patient everyone is glad, but there is no line of admirers drawn up outside the sick room to tell him how wonderful he is. The lawyer does not expect popular acclaim for every suit he argues (even those he argues badly and loses) and the business man is as apt to be criticized as to be praised for a successful business deal. Only the preacher is treated to this as a regular diet.

A professor once told a class of theological students that in every congregation of a hundred people there were at least three, probably devout elderly women, who had come to church in a spirit of prayer, and who were saintly enough to find some good in everything. Regardless of how poor the sermon might be, they could be counted on to find something helpful even if it had to be smuggled in through their own powers of suggestion, and to tell the preacher that they had been helped. He possibly suspected that it had been below par on a particular morning, but these dear souls said that it had been good and that they had been helped. Nobody said anything else, and so by a unanimous vote of three to nothing he must have been pretty good after all. But the ninety-seven others who knew that the sermon was terrible had walked out without saying a word and the negative ballots were never cast. While the three saints were complimenting him, the preacher did not think to ask what the other ninety-seven were saying. This has given us a kind of slogan at our house, and whenever some little compliment is heard, my wife is apt to ask quite wholesomely, "What about the other ninety-seven?" I commend this to all preachers—and their wives.

Let me labor the obvious in mentioning another point at which I think we preachers should constantly seek to check ourselves. It is a sin from which we should pray every morning to be delivered during the day, and for which we should pray every night to be forgiven, for I am persuaded that few of us completely escape. Let us illustrate with a simple little incident. Not long ago I was visiting in the home of a young pastor and his wife who were on their first charge. The wife told me that on the preceding afternoon she had found herself out of eggs. They were in a farming community, and most of their people had chickens, and they had brought her so many eggs that it had been a long time since she had had to buy any. Before she realized it she was saying petulantly that she didn't see why someone could not have brought her eggs that day too. Then she realized what she was doing, and to use her own phrase, she shook herself by the shoulders and told herself sternly that it was just as much her business to pay for her eggs as it was the business of any other woman in the community.

Probably few of us realize how subtle this is. I can still remember an experience of my boyhood. I had worked all summer for the street car company in St. Louis, and therefore had ridden on a pass. The night after I quit my job and surrendered my pass, I went to

an amusement park on the street car, and my feeling of personal injury when I had to pay a five cent fare spoiled the entire evening for me. I did not mind the nickel, but I had come to feel that I had a right to the free use of those cars and it was being taken from me.

We all see the "ten-percent preacher" suggested in these illustrations. Preachers ride on clergy tickets, though for their lives they could not tell what right they have to them. They frequently expect discounts at stores and for professional services, go to ball games on passes, expect their parishioners to share with them their commissions when they buy autos or furniture, accept free membership in golf clubs, and drift into the habit of expecting a kind of preferred standing. And the point is not how much they are given, but the attitude which it creates in us. Subtly, very subtly, we drift into the mood where we accept favors as rights, and are even irritated if they are not received. We come to feel that society owes us special treatment, and just in so far as we preachers are concerned with what society owes us we will never throw ourselves with Christian abandon into the service of society. People want to be good to us, but it is hard for them to do so without spoiling us. Annas and Caiaphas in the days of Jesus, and the Christian priests of the middle ages, expected preferred treatment and received it, and religion died in their hands.

A special form of this danger is confronting some of our younger men now, and while many have not succumbed, one fears that others have not been so careful. The military draft in war time knows no favorites. Millionaires and paupers, social leaders and tramps, all classes and all colors, they are subject to their country's call. Many have been deferred, but only for one or the other of two reasons, because they are unfit or because they are engaged in essential occupations. Young preachers are subject to call just as anyone else. Certainly they have as great a stake in the things for which we believe we are fighting as anyone else in society. But they have been put in deferred classification. Their friends in medicine, law and business sacrifice whatever is necessary and leave for service, but they remain behind. And since no one claims that they are unfit to fight for what their neighbors are fighting for, it must be that they remain behind because their country needs them in ministerial work. A commission therefore rests on them to use their deferment as their way to serve their country in its time of crisis as truly as soldier or defense worker is serving. But some seem to see no further than the fact that they are men apart, spared the sacrifices which others must make. The fact that preachers do not have to die on the battlefield as other men die, nor even to sacrifice their accustomed livelihood as millions of others are doing, seems to be accepted by some without question, as part of the ministerial exemption to which they have become accustomed. According to some accounts, there is even considerable objection to going into the

chaplaincy because when they return home they may have lost some of their standing in their conferences. There are many legitimate reasons why many young preachers do not feel that they should become chaplains, but I confess that when this reason is advanced my heart sinks. Other men, some of whom make very much larger financial sacrifices to go to the defense of their country, are not guaranteed any clients or customers at all when they come back, and for that matter they have no guarantee that they will come back at all. But some preachers cannot face a slight sacrifice in standing or in salary, and so they must continue business as usual. Shades of the apostle Paul!

I would mention, as another of the obvious reasons why we preachers should constantly be severely critical of ourselves, the fact that there are no fixed standards in our profession.

In some cases this leads to laziness, which has often been called the preachers' besetting sin. There is no fixed time to report for work in the mornings, no limited lunch hour, no whistle for knocking off in the afternoon, and it is a moral test for one to be in entire control of his time. The result is that some preachers work twice as much as the average man, while others enjoy magnificent and expansive leisure. Few preachers are really inactive. It is unpleasant to be inactive beyond a certain point. But it is surprising how we can rationalize our use of time, and how easily we can persuade ourselves to take afternoons or entire days off for non-essentials.

This lack of standards applies in other ways. For instance, there is no system of measurement which will tell us just when we are succeeding and when we are failing. The doctor either cures the patient or does not, and if he fails habitually the cemetery stands as mute evidence of his inefficiency. The lawyer either wins his case or loses it, and the judge or jury pass judgment. But we preachers have no such automatic measurements, and those we tend to accept may be misleading. Mention has already been made of compliments from the congregation as evidence of success. Often we measure our success by our ability to care for the interests of the church, raising its finances and increasing its membership. But the real task of the preacher is not to serve the church, but to lead the church in the service of the community. The church, like the preacher himself, is but a means to an end, and if the church cannot save the world there is no reason why we should save the church. Building enterprises and finances and membership are important, but they do not measure the preacher's real job, which is the creation of Christ-likeness in the community.

This suggests a difference between our preaching and that of our fathers which is often commented upon. They preached for concrete, specific results, and therefore they could know when they had succeeded. They argued for verdicts as truly as does the lawyer, and sought the cure of souls as definitely as the physician seeks the cure of bodies. They preached for conversions, and they could tell, even

though imperfectly, when they had been successful. The measure of a good sermon was that it accomplished its purpose, which was to bring souls under conviction of sin and then bring them through to conversion. Francis Asbury, Peter Cartwright, or Simon Peter Richardson could tell in terms of statistics just what had happened at last night's meeting, and no pleasant compliments could make those worthies think that a sermon had been successful if it had no results to show.

I am not pleading for a return of those days and their preaching, though we have lost something in their passing. But I am somewhat disturbed by the fact that our preaching has so largely become simply the practice of an art. The preacher is often before his audience as the violinist or the lecturer is before his, to give a performance in the field of his specialty. The measure of his success is to be found in the extent to which his audience approves of his skill. If they recognize his superior technique as they recognize that of the artist, and commend him for a job well done, then he is satisfied that he has preached a good sermon. Not the contents of the message, or any results which it might produce in life and conduct, but the skill with which it was delivered, often marks one as a good preacher. One might imagine, for the sake of comparison, a life insurance agent trying to sell a policy to a prospect. He uses all the skill and technique as a salesman which he has been taught, and make a most appealing presentation. The prospect is fascinated, and when he has finished tells him with enthusiasm that that was the best talk and he is the best salesman he has ever heard. But it never occurs to him to buy a policy, but only to admire the skill of the salesman.

All of which challenges us to ask ourselves quite frankly what is the purpose of preaching. Jesus did not please his audience at Nazareth. They stoned Paul at Lystra, and walked out on him at Athens. They threw over-ripe vegetables at John Wesley. I am not coveting any such experiences, for myself or for anyone here present, but at least they serve to remind us that preaching is something more than delivering in a pleasing manner an acceptable essay on some topic of religious interest. Preaching is more than this—but what? It is when I dare to ask myself this question that I am most confused and most humbled. Paul says rather disconcertingly in Galatians that if he were seeking to please men he would not be a servant of Christ.

This lack of fixed standards by which our work can be evaluated suggests also the varying degrees of importance which we attach to the different parts of the preacher's task. Two preachers can be equally busy and equally conscientious in their work, and yet be doing very different things. A friend of mine once when in a cynical mood described a preacher as an animated smile in a stiff collar, unctuously laying hands in blessing on the heads of little children. And it is dangerously easy to waste a great deal of time

in fussy little nothingnesses while imagining that we are ministering to the needs of our people.

On the other hand, another friend is interested in little else than the actual delivery of sermons, and when he was once sent to a church which had a very adequate staff of workers under an efficient church manager, he said gleefully that he was pulpit supply in the manager's church. He was a very busy man, doing just the thing that he loved to do and did best.

Drawing only from my own limited acquaintance, another friend is something of a genius. Though still quite young, he has done considerable research work, and has published one or more books in fields connected only remotely, if at all, with the ministry. He is a member of several significant societies, and has done valuable work for social betterment in needed areas. Preaching seems rather incidental to him, and he has claimed with only a modicum of exaggeration that he did not think until Saturday night of what he would talk about Sunday morning. Which reminds me of an incident at a recent dinner attended by about thirty preachers. One of them had his ten-year-old boy with him, and when someone asked the boy if he wanted to be a preacher when he grew up, his answer was, "No, you have to work too hard on Saturdays." But more seriously, this young preacher whom I describe is also very busy and very successful, doing just the thing which he loves to do and which he does best.

Many young preachers claim that they do not have time to read. I have the privilege of reading some of the papers in the correspondence course given by our Commission on Courses of Study. One of them asks the young preachers to list the books and periodicals which have been read during the preceding twelve months, and it is not very unusual to find a paper with not a single book listed. A few years ago one of the prominent preachers of the country was speaking to a ministers' meeting in a large city about reading habits. The preachers were amazed at the extent of his reading, and when some of them complained that even with their smaller parishes they could not find time to read nearly so much, he replied that they had the same time that he had, beginning at five o'clock every morning except Sunday. Though not a Methodist, this preacher conformed to Wesley's statement that any man who ever let the sun find him in bed was not fit to be a preacher.

How many books should one read? Should all preachers begin at five in the morning? There is no one to tell us just what our job is and how we should go about it. And as a result we are all under continuous temptation to rationalize the devotion of our time and energies to our own major interests. One must be a peculiarly honest and objective thinker to pass critical judgment on himself in the light of all the demands and opportunities of the minister of Jesus Christ.

This is a peculiarly ungracious task, this finding fault with

preachers or reminding them how they should find fault with themselves. While I am acting thus as prosecuting attorney, I am joyously aware that it would be even easier to make out an overwhelming case for the defense. But since this is the task assigned me, I will mention one other area in which I think we must insist on passing the most inexorable judgment upon ourselves. Here I am concerned even more than in any of the things of which I have already spoken.

A few years ago a professor of church history said that so far as he knew there had never been a religion which had not eventually become corrupt through the professionalism of its official priesthood. This, he said, was true of the so-called pagan religions, of Judaism, of Roman Catholicism, and in his judgment the Protestant ministry was still on trial to see whether it could succeed where all others had failed.

Someone has said that the professional is the man who plays for money and the amateur is the man who plays for the love of the game, and it is tremendously important that we preachers preserve our amateur standing. The temptation is to make the ministry a career. This means that the man goes into it with the purpose of climbing as high as he can, and that he is successful only as he goes up step by step. The most successful preacher is the one who has risen to the highest place.

This is specially dangerous because it appeals to worthy motives. Every worth while man wants to be successful, and the ministry does not need men with so little spirit that they are content with mediocrity or failure. They should hunger and thirst after success, and spare no effort to achieve it. But of course this raises the question as to what success is. It is not the function of the church to provide careers, or even livings, for preachers, but it is the function of the preacher to advance the cause of Christ in his community. A preacher is successful just in proportion as he can make Christ real in the lives of the people and the social relations of the community, and this may or may not be done in country circuit, village church, or city cathedral. The people out there are his problem and his opportunity, and not the size of his salary or his standing in the conference. Jesus had not where to lay his head, and Paul thanked the Lord that he had taken no salary at all in Corinth. The early preachers in this country for a while all received the same salary, which was intended to be just enough to keep soul and body together. But there is no more virtue in small salaries than in large ones. The problem concerns the motive which drives the man to his work and the criterion by which he measures its success.

The very machinery of our church often starts the young preacher out with his sights all wrong, for he is put on some small and difficult work with the promise that if he will make good there something better can be found for him. Thus the very first motive which is appealed to is self-interest, and he is taught to work hard so that he can advance himself rather than to work because of the

opportunity to serve needy people as a minister of Christ. The impression which he gets of the church is that it is a system in which one may hope to advance himself by hard work. Of course it is right that he be started in a small place, and of course it is right that he be advanced when he is ready for it, but not merely as a reward which he has earned, providing him larger salary and greater prestige. Surely it is not necessary to argue that the Christian motive is entirely lacking in such a case. In some way he should be introduced to his first charge, however small, as a place where people need him as similar people once needed Jesus, and he should be working for those people and their children and not for himself. And when he is promoted, it should be to a larger field where he can serve a greater need.

The appointive system in the Methodist Church, valuable as it is in many other ways, tends almost inevitably to this interest in professional advancement, specially among younger preachers, for once each year every preacher is taken up, even if he is to be put down again in the same place. The result is to make him think about himself, whether he will be promoted, and how fast. When a preacher of another denomination moves into a community as pastor, he moves in to stay as a citizen of that community, but when a young Methodist preacher moves in, he is often stopping over for a year or two on his way somewhere else. And this psychology of the annual appointments is the same even though in fact the Methodist preacher stay longer than the other.

One can see the effects of this consciousness of place in our Methodist feeling about transfers. When there is a vacancy in the pulpit of another denomination, it is taken for granted that the congregation will find the best man it can, regardless of where it must go to find him. In my home city there are very few of the larger pulpits whose pastors did not come there from outside the state. But in many of our Methodist conferences there is rather acute feeling against bringing in transfers from other conferences, because the larger churches are thus filled and the opportunities for advancement for those already in the conference are decreased. Every preacher should ask himself, honestly and humbly, with God as witness, just how much of his passion is for God and his Kingdom, and how much for his own advancement.

There seems to me to be but one cure for this, as for most of the other dangers which beset our high calling, and that is the constant renewing of that sense of divine commission with which we entered the ministry. We are men who have been set apart. We are ambassadors for Christ, concerned to see that his interests are furthered. It is not our business in life to be popular, or to be comfortable, or to achieve professional standing, just as it was not his business. It is not even our business to serve the church, but rather to make the church serve the interests of our Lord. We have

succeeded whenever we have extended his sway, and otherwise we have no excuse for our existence as a profession or a calling.

May I be a bit childish? I would say that we should be able at the end of each day to think of ourselves as reporting to him. As we lay ourselves down to sleep, we may think of ourselves as standing in his presence and offering the day to him for his review, hoping that he will be pleased with it. If we can live day by day in this spirit, we will keep our sense of direction and our scale of values, and others when they see us will take note that we have been with Jesus. If we cannot live in some such way, then of what use is all the rest? Only so can we present ourselves as living sacrifices, holy and acceptable to him.

Chapter V

The Minister as a Human Being

HAROLD C. PHILLIPS

A FRIEND of mine told me recently that in a cemetery in Scotland there is a tombstone bearing the following inscription:

"Here lies the body of Tainmas Jones,
Who was born a man, and died a grocer."

I suppose that in assigning the subject "The Minister as a Human Being" the program committee is trying to save us from any such tragedy—lest it should be said of any of us:

"Here lies the body of the Rev. Mr. Blank,
Who was born a man, and died an ecclesiastic."

We should understand at the outset that there are different ways of being human. The prodigal who demanded what he thought was his own and spent it selfishly in riotous living, was being human. The prodigal who with repentant heart returned to his father and humbly asked to be made as one of the hired servants, was being human too. In other words, the worst things that happen and the best things, too, grow out of the same human nature. It is unfortunately true that we have made the phrase "being human" synonymous with being weak or wicked. And we sometimes forget that being human could as well be made synonymous with being strong and upright. As a matter of fact a good case can be made out for the belief that the prodigal on his way back is being more truly human than the prodigal on his way out. At least that is the Christian position. "When he came to himself he said . . . I will arise and go to my father." The self in the far country, among the husks and the swine, is not the true self. As St. Paul puts the matter, "Now if I do that I would not, it is no more I that do it but sin that dwelleth in me."

Because there are two ways of being human, it follows that there are two ways in which the minister may be human. A minister may in his attempt to be human degrade himself and cheapen his calling. This is the type of minister, who, in order to show what a real "he-man" he is, almost secularizes himself and his profession in an attempt to be a "hail fellow well met." Such ministers are really not being human, they are being foolish. They remind one of the words of Meredith, who wrote—"There are those who fancy that they are at nature's depths when they are wallowing in its

muddy shallows." It is being human, then, in the deep sense, not in the shallow or superficial sense, that we shall understand the word.

With this concept before us let us say in the first place that a minister should be human because to be human in the finest sense, is to be Christlike. Of course, Jesus was more than a human being. It is our profound and unshakable conviction that with the coming of Christ to the world something unique occurred in human history. In a unique sense he was the Son of God; in a unique sense, too, the Son of man. These titles should not be considered as dividing his life into two parts. Actually he is all of one piece. It is impossible to say, "Now he is acting as the Son of man and now his deeds are divine." Frederick Myers comes nearer the truth when he says: "Jesus, divinest when Thou most art man." For our purposes today, however, we shall call attention to the human aspect of our Lord's life and ministry.

Speaking broadly, there are two ways in which this is seen. One is in his general attitude or outlook on life and the other in his more specific pronouncements. With reference to the first, anyone who loved children and flowers and birds and trees and skies as he did, was manifestly human. Anyone who talked so much about the simple, commonplace things of life—brooms, coins, sheepfolds, leaven, candlesticks, pots, nets and the like—must have been very human. Anyone who thought so much about the under-privileged and gave himself so unstintedly to healing the sick, cleansing the lepers, restoring sight to the blind, seeking the lost, must have possessed, and certainly did possess, a heart of unbounded compassion.

More specifically, as we study the conflicts in which he became involved, we see again how human he was. This appears as we see him against the background of the religion of his day. There can be little doubt that Jesus' greatest opposition sprang from the Pharisaic party, and surely one of the tremendous differences between the Pharisees and Jesus was simply that he was more human than the Pharisees. The Pharisees were first of all ecclesiastics, and Jesus was first of all a human being. They belonged to the priestly tradition, he to the prophetic tradition. Whatever may be said about the prophet, he is likely to be much more human than the priest. He thinks not primarily in terms of ecclesiastical procedure but in terms of the human situation. His primary purpose is not the safeguarding or growth of an institution but rather the facing of the moral and ethical problems of society. His authority springs not so much from the ecclesiastical tradition as from the compulsion laid upon him by the spirit of the living God, who leads men into all truth. "Thus saith the Lord"—that is the voice of the prophet. To say this is not to condemn the priestly tradition. In a modest way each of us plays a double role, prophetic and priestly. Each tradition has its peculiar values. The priest, however, is in constant danger of becoming an ecclesiastic and ceasing to be a man in the truest meaning of that term.

At any rate, many of the conflicts between Jesus and the Pharisees were clashes between the priest and the prophet; between the ecclesiastic on the one hand and a man who insisted on being human on the other hand. For example, if Christ broke the Sabbath Day by plucking the ears of corn or by healing the sick, it was because he was more human than the Pharisees. He put human need before ecclesiastical law. Or if we prefer, he put the law of love, which is the law of God, before the law of the church. Of course the Pharisees believed that the law of the church was the final and complete law of God. This was the root cause of the conflict between Jesus and the Pharisees. It is always the danger of ecclesiasticism. The ecclesiastic tends to identify dogma with religion. Important as is dogma in the life of religion, the two cannot always be identified. In many instances, then, when Jesus broke the Jewish law, he did it in defense of human personality. The Sabbath was made for man, not man for the Sabbath. Human need came first. He believed that the law of love was the supreme law of God, above which no other law could take precedence. In like manner, the fact that Jesus ate and drank with publicans and sinners, talked with outcast Samaritans, found amazing faith in a pagan Roman centurion: all these and similar incidents indicate a compassionate human heart. To the Pharisees such gestures of friendliness to the "lesser breeds without the law" were violations of the law of God. To Jesus they were the fulfillment of the law of love, which is the supreme law of God. Of course, the Pharisees were defending here a very valid principle, namely, the principle of separateness from the world. This is a religious principle. Unfortunately, however, as practiced by the Pharisees of Jesus' day, separateness too often meant a "holier than thou" exclusiveness. In many instances it was little more than hypocritical snobbery or bigotry. Jesus on the contrary taught his followers to be separate from the world without being exclusive; to be in the world and yet not of the world; to be human enough to mingle with its vast and varied life yet divine enough to be unpolled by contact with it.

It is quite true to say then that our Lord aroused the resentment and bitter hostility of the religious people of his day simply because he acted as a human being first and a churchman second. Their opposition was certainly one of the contributing factors, perhaps the greatest, to his crucifixion. We may say that the cross is at one and the same time the revelation of human nature at its worst and at its best. It shows us both the crucifiers and the crucified. The crucifiers were being human. They were victims of fear, of prejudice, of anger which ripened even into hatred. The Crucified was being human too. He was the victim of a love which seeketh not its own, that beareth all things, believeth all things, hopeth all things, endureth all things. And, as we believe, never faileth—"Behold the man," said Pilate.

In the second place the minister should remember that he is a

human being not only for Christ's sake, but for his own sake. Only thus can he escape the danger of self-deception, which is perhaps the greatest of sins. "If the light that is in thee be darkness, how great is that darkness." In the Book of the Acts there is a revealing incident. Paul and Barnabas were in Lystra. The people were greatly impressed with them. In fact, they lost their heads for a minute, as people unfortunately have a way of doing over ministers, not always for a minute only. And they cried out, "The gods have come down to us in the likeness of men!" Before the apostles knew what was happening, the people brought oxen and garlands and were about to offer sacrifice to them. Paul stopped them with these words: "Sirs, why do ye these things? We also are men of like passions with you. . . ." It is well for the clergyman to remember always that he is a man of like passions. A diploma from a theological seminary, a certificate of ordination, or the degree of Doctor of Divinity, do not of themselves change appreciably his human nature. "Men of the cloth" are basically men. Only by remembering this, as we have suggested, can we escape the danger of self-deception.

There are certain things, however, which make it difficult for us ministers to remember this. One is the fact that as clergymen we become heir to certain privileges, ministerial prerogatives as it were. Unlike most of our fellows, we are exempt from the draft. The railroads give us half fare. Certain stores a 10% discount, certain clubs a special rate. The ration board hands us a "C" card. Sometimes when I go to the hospital the lady at the desk says, "I am sorry but it is too late for visiting hours." I reply, "But I happen to be a clergyman," and the hospital is mine to go wherever I will. So, being a clergyman carries with it certain privileges and prerogatives. Now it is very easy because of this to feel, almost unconsciously, as though these prerogatives carried over into the moral and spiritual realm. It is easy to act as though being a clergyman relieved us from those spiritual disciplines or moral obligations which we prescribe for the layman. In other words, it is easy to forget that in the sight of God we are fundamentally human beings and stand before him on the same level as does the layman. When Naaman the leper pulled up with his horses and chariots and footmen before the cottage of Elisha, he naturally assumed that, being the most prominent citizen of Damascus, commander of the hosts of Syria, the prophet would give him certain special privileges commensurate with this position. Elisha, the man of God, however, seems to have been singularly unimpressed and treated him as though he were a private in the ranks. Naaman was to discover that before God all are one and stand on the same level.

"Rich man, poor man, beggar man, thief,
Doctor, lawyer, merchant, chief"—

or minister—none of us enjoys any special privileges before God by virtue of his position. "The Lord seeth not as man seeth, for

man looketh at the outward appearance but the Lord looketh at the heart." As a matter of fact, instead of giving us special privileges, the reverse is true. Instead of making allowances for us, God expects more from us than from many others, because "unto whomsoever much is given, of him shall much be required."

Moreover, something in the very familiarity of the minister with the vocabulary and ideas of religion may lead to self-deception. Phillips Brooks pointed out that danger long ago. He likened a minister to a train crier who calls out all the stations along the line to those who travel and yet who may never have journeyed to any one of these places himself. To use his own words, "The man who constantly talks of certain experiences and urges other men to enter into them, must come in time, by force of describing those experiences, to think that he has undergone them. You beg men to repent and you grow so familiar with the whole theory of repentance that it is hard for you to know that you yourself have not repented. You exhort to patience until you have no eyes or ears for your own impatience. What Phillips Brooks is actually saying is that the minister must try to practice what he preaches. Those who cure our bodies prescribe certain medicines which we take, but the physicians of souls must somehow take their own medicine before it can effectively help those for whom it is prescribed.

A minister is sometimes referred to as a "good talker" or a "good preacher." I wonder if it is not equally important yea more so, that he be a good man. A minister's life is something like an instrument. If the instrument is out of tune, the finest concerto played by the most skilled musician will not make music. Speaking from my own experience, it is true to say that many a sermon which might have been passably good has been spoiled because I, the preacher, was not somehow "in the spirit on the Lord's Day." We must try to keep in tune with the infinite. Preaching has been aptly defined as truth through personality. If the personality does not ring true, it cannot communicate truth effectively. Said Stevenson, "The man who only talks, I pledge you my word, he will not even do the talking well." I saw not long since a touching reference to Emerson. For more than fifty years he had been an intimate friend of Longfellow. When Longfellow died, Emerson, who had now completely lost his memory, attended his funeral. Looking at his old friend he said: "The gentleman who lies there was a beautiful soul, but I have forgotten his name." There is much that people will not remember about us. Perhaps they will forget most of what we have said. Our reputation may fade. Suffice it if they remember that in some small way we too were beautiful souls, kindly, conscientious, sincere—"living epistles known and read of all men."

In the third place, the minister should remember that he is a human being for the sake of his people. Only a minister who is a human being can really help human beings. Recently I received a letter from a woman in another city whom I had never met. She

was a tortured and tormented soul. She thought she had committed the unpardonable sin. She said she could not talk to her own minister about this and so she was writing to me. This I am sure was no reflection on her minister. All of us know that sometimes we can talk more frankly to a stranger than we can to one who knows us intimately. I tried to help the woman as best I could: I told her that if she thought she had committed the unpardonable sin, the chances were that she had not. Receiving her letter, however, made me think how fine it would be if our people felt perfectly free to come to us under all circumstances. They most likely will to a minister who is human in the finest meaning of that term.

Of all the words used to describe our profession—clergyman, pastor, parson, minister, rector, priest—perhaps the most apt and meaningful is the New Testament word, “shepherd.” Jesus is referred to by the unknown author of the Epistle to the Hebrews as “that great shepherd of the sheep.” We are told that when Jesus saw the multitude he was moved with compassion because they were as sheep without a shepherd. The relationship between the shepherd and the flock is a very intimate one; if I may so say, a quite human relationship. The shepherd is interested in his sheep, not only in the flock but in each individual sheep. “He calleth his own sheep by name.” “I know mine own and mine own know me.” St. John says, “Salute the friends by name.” Jesus said of Peter, “Simon, I pray for thee.” In the last chapter of the Book of Romans, perhaps the most profound of Paul’s epistles, there are some thirty-eight names mentioned, to most of whom Paul sends personal greetings. This personal interest in individuals is the mark of a minister who knows people and loves them. Unfortunately, in our large churches, it is hard to live up to this ideal. We are not so apt to know our sheep by name—only by number, and that is too bad.

The shepherd not only knows the names of his sheep, he knows their needs, he knows the dangers to which they are exposed and from which they should be protected. If one is lost he leaves the ninety and nine and goes off to find it. He identifies himself with the fortunes of his sheep. So the minister must live with his sheep. He must be on their level. He must feel their needs, face their dangers, share in their fortunes for good and ill. I read sometime ago that shortly before the Tractarian Movement began an epitaph was placed in York Minster regarding a canon who had “preached for thirty years in this church entirely without enthusiasm.” Perhaps if that canon had mingled a little more with human beings the fires of his enthusiasm might have been enkindled. As it was he was a dry as dust pedant.

Of course, we must be realistic about this. It is not always easy to keep our interest in people, but we must try to love them even if we do not like them. Some people irritate us terribly. They seem to rub us the wrong way, they call forth the worst in us rather than the best. I recall reading about a nun who said that

after forty years among the saints, she knew why Christ wanted to live among the sinners.

"To live with the saints in heaven
Is bliss and glory;
To live with the saints on earth
Is often another story."

Spurgeon used to say of certain people in his parish, "They must have been sent into the world, not that I might save their souls, but that they might discipline mine." It may have been the effect of such people upon the minister that made Galton, the famous anthropologist, say, "Evangelical divines are very apt to pass their days in a gently complaining and fatigued spirit." The cure for all this is to try to remember that we are men of like passions. "Above all these things," said St. Paul, "put on love, which is the bond of perfectness." Huckleberry Finn says the same thing in his own quaint way: "The more you join in with people in their joys and their sorrows, the more nearer and dearer they come to be to you." Of Schopenhauer it was said, "He is not a philosopher like the rest. He is a philosopher who has seen the world." In other words, a human philosopher. So should the minister try to be a human minister. He will derive some of his greatest inspirations from human contacts with the members of his flock. There are some strong words of Dr. Charles E. Jefferson which we would do well to take to heart. Said he: The minister "must live with the people, think with their minds, feel with their hearts, see with their eyes, hear with their ears, suffer with their spirits. He must share their joys and carry their sorrows. He must be wounded for their transgressions and bruised for their iniquities. The chastisement of their peace must be upon him, and with his stripes they must be healed." When Dick Shepard, one of the most human of ministers, died, L. P. Jacks said of him—"Were all other proofs to fail me, that man alone would compel me to believe that God exists and that God is love."

We have said that the minister should be a human being for Christ's sake, for his own sake, for the church's sake. Finally let us add, for the Kingdom's sake. Not long ago I read of a little boy who ventured far from his home one evening. As it began to grow dark he saw a large colored man approaching him. He turned and ran. The man followed him to his home. Upon seeing him the boy said, "Why, Jim, I didn't know that was you. I thought it was a nigger." Perhaps the greatest single obstacle to the coming of the kingdom of God, the reign of righteousness, goodwill and love, is the man-made barriers which destroy our fellowship—racial barriers, social barriers, national barriers, credal barriers.

Now one way of transcending or penetrating these seemingly impenetrable barriers may be found in the building of bridges, individual bridges, of friendship across them. Those of us who have

friends in other races, whom we have come to know, respect and love, have not thereby *solved* the race problem. We have, however, made a step in the right direction. We have found a way through and above the barrier, the way of our common humanity. The word "Gentile" lost some of its traditional repugnance for Peter when he came to know Cornelius, a Gentile. "What God hath cleansed, call not thou common." This may be true of other barriers also; creedal barriers, for example. The church has been and is in an anomalous position. For years we have been preaching peace to the nations, a peace that grows out of the fellowship of men of goodwill, peace based upon the fatherhood of God and the brotherhood of man. Unfortunately, however, the church itself has not found the unity it prescribes for our fragmentary and so decaying culture. As the Edinburgh Conference pointed out, "Physician, heal thyself" might very well be the word of the world to the church.

How are we going to bridge these creedal barriers? Maybe the unity of heart will have to precede the unity of head, of ideas, and become the bridge across which we shall join hands. Someone has said that the communion of the saints may be the first step towards the communion of the sects. I am inclined to agree if not entirely, at least quite largely with the position which Professor Garnett of Wisconsin University takes in his excellent book *A Realistic Philosophy of Religion*. He maintains that we tend to give too much prominence to our "intellectual disunity" and do not sufficiently realize "the unity of ideal or purpose" which can create "a psychological unity." He thinks, and I believe with much justification, that a unity of ideal and of goal should be stressed much more than we are wont to do.

One of the beautiful traditions of my first parish in Mount Vernon, New York was the story of an intimate friendship which existed between the Baptist minister there, one of my predecessors, and a Roman Catholic priest. Not infrequently these two men were seen driving together in a carriage, the carriage presumably belonging to the Roman Catholic priest! As ecclesiastics these men were poles apart, one believing in the priesthood of all believers and the autonomy of the local church, the other in what seems to some of us to be authoritarianism at its worst and the most arrogant sort of bigotry. And yet Dr. Granger and Father Flynn could meet in fellowship as men, though not as churchmen, a fact not altogether flattering for religion. For the fact that clergymen of different denominations, and even of wholly different points of view, come closer together when they act as men than when they act as ecclesiastics, is not the best commentary on religion. The truth of the matter is that our religion at times is not as good as we are. That often is the case whenever the free spirit of religion becomes institutionalized. This is what we mean when we speak of the difference between "Christianity" and "churchianity." There is a difference—just as there was in Jesus' day between the religion of

the temple and the religion which sprang from the immediate and intimate contact of his soul with God. "Ye made the commandment of God of none effect by your tradition," He said. I am rather inclined to believe that God is more likely to be found, and His will done, when we follow the more compassionate and generous instincts of the heart than the rigid, unyielding, infallible dogmas of an institution.

Do not for a minute suppose that we are speaking against the church. Had I ten lives to give, I should give them all to the church, which I regard as the most wonderful and valuable institution in the world. The church, however, is an earthen vessel. It contains the treasure. It is therefore not an end in itself. It is the servant of the Kingdom of God; it is a means to an end beyond itself; it exists to safeguard the treasure. This is why the greatest hope of the church and its salvation lies not simply in its traditions but in the courageous and adventurous spirit of its Founder, who goes before and bids us follow. "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth . . . and he will shew you things to come."

We might even dare to hope that being human may help bridge the barrier of nationalism. Anyone who has been privileged to belong to such an institution as International House, New York City, can never again be a bigoted nationalist. He will not say "America First." He will rather adopt the motto—"Above all nations is humanity." Indeed, amid the darkening shadows of the word as we face our enemies, the most reassuring fact is the memory of the friends we have known from those very nations we now fight. The building of numerous little individual bridges erected upon the unshakable foundation of our common humanity before God, will not remove the barriers behind which our life now stagnates and is being destroyed, but will help to convince us that "God has made of one blood all men to dwell upon the face of the earth."

Not only ministers, then, need to remember that they are human beings. All men need so to remember—politicians, diplomats, statesmen—all people, "that the nations may know themselves to be but men." For despite the barriers that separate man from his brother the irrefutable fact is that what men have in common is vastly more, and more important, than the differences we cherish and advertise. Beneath all labels, racial, social, credal, national, is a common life of suffering and joy, hope and fear, laughter and tears, birth and death; beneath the skin, which is very thin, the common human heart; beneath our varied dialects the common language of the soul. We live, pray and work for the day when man's inhumanity to man will be done away and we shall cherish as our choicest possession our common heritage as human beings.

The Minister in His Home. I

GRACE SLOAN OVERTON

ONE of the first facts to keep in mind in dealing with human situations is that they are created by human beings. One is first and foremost a human being before he is of any race, nationality, profession, or religion. True, one's race, nationality, profession, religion or social status may help interpret his particular human behavior. But basically he acts as he does because he is a human being. One cannot use the Divine to correct human behavior or to unlock human resources until he knows and appreciates human beings.

So as I discuss "The Minister—And His Relations in His Home," if I am normal and healthy about it, and do not cater to the minister's profession or pose as a supreme fixer of human affairs, I will at the very start confess my own humanity and ask you to confess yours. This confession will create fellowship and give a sense of kinship as no other confession can do. It relates us, breaks down defenses, wipes out pretense. It will screen-out any smugness, false humility, or artificial apartness which any of us might unconsciously have developed. This confession is a naked kind of honesty which takes courage, but yields rich returns in understanding and in penetrating insights. It also is the way to true humility and to achieving fulfillment in living for it brings us close to other humans, and so exposes us that it lets others truly know us. It brings the highest compliment a modern can give—"He is real." And moderns are particularly sensitive to this kind of simple reality.

Whether we bother to confess our humanity or not, there is a sense in which it is more obvious than ever before. For modern analysis has wrapped us all in cellophane. Neither our orthodoxy, or our professions, or even "the cloth" is any longer a barrier. If anything, these seem to whet both the desire and the tools to probe into our inner workings.

I have not been asked to discuss theology, sermon building, or church administration. Or even to try to stir interest in great movements toward world reconstruction and winning the Peace. Rather, I have been asked to discuss with you as human beings that most basic of all your human relations—*your* relations in *your* own home. So basic and so real is this human relationship that I will not need to use abstract terms or to indulge in involved formulae in order to impress you with its importance, or that this is a new bit of research to which I am exposing you. The relationship of man

and woman, and of discovering parental responsibility, is as old as the race.

Instead of addressing you, therefore, as "Reverend Sirs" or as "Brethren," I shall simply and reverently address you as "Fellow Human Beings."

I

THE INFLUENCE OF THE PROFESSION OF THE MINISTRY UPON THE MINISTER HIMSELF

Before we specifically approach in any detailed analysis the minister's relations in his home, it might be well if we were to analyze some of the particular and peculiar aspects of the ministry with which the minister must reckon before he can objectify how they might influence his home relations.

1. *There is the psychology of an exemplary profession.*—Some professions are thought to be so exemplary that they often hinder the person entering them from behaving like a normal human being. Perhaps the minister is more handicapped in this regard than he would be in any other profession he might have chosen. But if he is an honest human being, he is soon disillusioned himself. And he doesn't need to worry too much about others becoming disillusioned—for the disillusionment of the laity is quite widespread.

Only a supreme egotist would think he could be an example in all the details of his life; and only very immature people would take him seriously if he undertook it. Unreasoned adulation ought to be a danger signal to any minister. It simply means that his appeal is only to the immature. It is to be feared that too often a minister is tempted to appeal to the infantilism of both his children and his congregation, rather than to stimulate discriminating judgment. Too often, because of this exemplary complex, he is afraid to expose himself to his family or to others for their discriminating judgment. It is wise to remember that our worst faults are never quite so revealing as the ways we think up to cover them.

True, one's profession does not put its own peculiar demands upon him. A doctor cannot afford to have his family sick all the time. But even a doctor's children sicken and sometimes die. Just so a minister and his family must take the normal emotional and moral hazards of healthy family life.

One who is too conscious of his exemplary profession is quite likely: (1) to exaggerate his personality assets; (2) to dramatize the behavior of himself and his family; and (3) to be frightfully tempted toward pretense, if not a little "window-dressing" now and then. All of this affects his relations in his home. It can be very exhausting to a family to help him support his exemplary complex. In my interviews with ministers' sons and daughters, this appears as *one* of the most common causes of conflict in the minister's home.

One example will serve to demonstrate this fact. On one of our state university campuses, one of the problems presented to me by

the Dean and house matron was the case of a minister's daughter who had become so offensive in her social behavior as to constitute a real threat, both to the house and to her own social and mental health. The story was this: The minister presented his daughter to the housing officials with the request that, because she came from a parsonage, her room mate should be chosen very carefully. During the semester she, at her father's request, had changed room mates three times. One of the girls smoked; one danced; and the other didn't attend church regularly. Finally the preacher-father picked a room mate for his daughter—a very unattractive girl, and more than a little neurotic. Said the Dean: "I think he is a very good man. And I know he is a good preacher, for I have heard him. But the fact he is a minister seems to get in the way of his being a good father. He seems—oh, unconsciously, of course—to think more of how his daughter reflects on his profession than of her emotional well-being."

2. *The minister's attitude toward his profession affects him as a person.*—Perhaps there is no profession concerning which there has been more discussion of what constitutes a worthy and legitimate reason for entering it. It has been observed that what a minister believes is his basic reason for entering the ministry influences his attitude toward his personal relations.

(1) There is the minister whom we call "a natural." He is in the ministry because of temperament. This is not a mean label. Some of our greatest ministers have been called "naturals." A man who is in the ministry because his temperament naturally led him to it may have a tendency: (1) to dramatize his profession—especially the high points of his work; (2) to be inclined to be neglectful of the routine details of his living—and to cover up by precipitating crisis situations in which he figures in the straightening-out process; (3) to be unaware of the normal procedures of life in which other people figure, and unintentionally to seize the dramatic moments as his.

In Spence's new book, *Get Thee Behind Me*, is recited a striking example of a preacher-father doing just this. He had not been very helpful in his growing daughter's love affairs. But when the daughter was to be married, he made the wedding an occasion to invite many of his old parishioners whom the daughter long ago had forgotten. He took the center of the stage at the wedding and the following reception. The daughter didn't really know whether her wedding was a testimonial of the esteem in which her father was held or a sacrament solemnizing her union with her husband. Such an account makes of the father a lovable, unique character whom one would enjoy on the stage. But he comes far from being a mature father and counselor. It may sometimes be good strategy to be a character in public. But families need steady and mature fathers.

(2) The minister who feels he has a definite divine call to

his work may sometimes find it a bit difficult to take his personal human relations in a normal human stride. Or, rather one might say, that his family may find it a bit difficult to live up to his divine call. I have no cynicism about the divine call; in fact, I feel quite to the contrary. But the fact is that any experience which tends to set one apart from his fellows and their normal procedures of life has its social and emotional dangers, as well as its spiritual assets. It takes one of unusual emotional maturity and social insight to live under the compulsion of a divine call underneath the same roof, in the intimacies of family living, with others who do not live under such compulsion.

It is always a bit dangerous to carry one's priesthood into his family living. It sometimes might be much better for his daughter if a minister were to be interested in her beaux, and how she was making her personal and social adjustments rather than being too concerned about her orthodoxy, her church attendance, or whether she was doing all the church work expected from a daughter of the parsonage. One who honestly has experienced a divine call, and who works with this sense of spiritual security, will need to take care: (1) not to project "the will of God" into every family problem, and at least to be willing to take time to analyze family situations before he talks about "the will of God" in their solution; (2) not to feel called upon either to bless or condemn the behavior of his children, but rather to delight in knowing his children's temperaments and the process of their individual growth; (3) to refrain from reminding them of his apartness, and from demanding that they take as much interest in the church work as he does.

(3) The minister who feels that he has rationally chosen the ministry, much as he would have selected any other profession, may sometimes appear a bit incongruous to others. He may be so aware of the dangers of "the natural" and of the minister who feels a divine call, that he seeks to escape all such dangers and temptations. His resulting hard-headedness and coldblooded planning may impress his family as being pretty heartless. Now, ministerial leaders with shrewd administrative skills are necessary. But ministers are also pastors. The Twenty-Third Psalm must be read on occasion. Homes require hardheaded planning; but family life cannot be successfully executed without love. And the over-rational minister may be tempted to deny to wife and child that overflowing and unreckoned flow of sincere emotion which alone can make wifehood and childhood full and satisfying. It is not enough that a parsonage wife and her offspring shall respect the head of their house. They want also that he shall love them simply and without apology—because they want also to love him.

II

THE MAN WE CALL A MINISTER—IN HIS HOME

There is no profession whose personnel I know better than that of the ministry; and I hold both the profession and its per-

sonnel in high regard. The fact is: I have more personal friends in that profession than in any other. I have a label all my own for you—God's Gentlemen. But I know that you rate in your home as a *person*, not as a minister. It is the quality of man, and his skills in meeting the intimacies of family living, which count in his home rather than his ability to preach, and to organize and administer the affairs of his church. Many a minister has rated highly in his home, who did not have so high a rating in his pulpit. The reverse is also true—there are men who have been highly successful in the pulpit, and who truly were great preachers and wise administrators of church affairs, who by their own confession have failed miserably in their homes.

Before I begin the actual analysis of the minister in his home, I want to say that there is much beautiful and healthy home life sheltered in the parsonage. I have been especially privileged to enter into the fellowship of great family living in many parsonages. The fact is, however, the family life of the parsonage has also felt the jar of modern living.

I want also—without apology but with purpose and, I hope, with your understanding, to recount briefly my opportunity to know something of the special problems of parsonage families. For many years I have worked with youth, especially college and university youth. In the last five years I have visited more than a hundred college and university campuses—thirty-eight of these, state institutions. I have spent a week on most of these campuses, on one of them recently a month. The procedure is to speak at convocations, to appear before classes, to hold seminars; and to meet with discussion groups in fraternity and sorority houses and dormitories. These contacts bring personal interviews—and the minister's son and daughter have frequently presented their particular problems.

During the Preaching Mission and the National Christian Mission I, with many others, visited most of the large cities of our country. My share was to conduct seminars on marriage and family living. Out of these three years experience, I got a fair picture of what was troubling husbands, wives, parents, and their children. I heard the common problems, the heartbreaks, and the tragedies of home life. To my personal interviews, there often come the minister, the minister's wife, and the minister's children, seeking to objectify their problems of family living. A more direct opportunity has come during the last several summers when I have conducted an open forum for preachers' wives and have taught a course on marriage and family life to ministers themselves in many of our Pastors' Schools and Training Schools over the country. Out of this experience have come many personal interviews. Then, too, for the last ten years I have contributed to the syndicated column, "This Business of Living," which clears through our own *Classmate*. Over the years there have come to my desk thousands of problem letters. Here again the minister, his wife, and his sons and daugh-

ters have written to bare their hearts. Never have I dramatized their problems to get a hearing; I have never reduced their sorrows to statistics. None of them need ever fear that I will hang their naked souls before any audience to help us draw conclusions. I would suffer my right arm to be torn from my body before I would present any recognizable case. I will therefore present to you problems instead of entire cases.

1. *The minister as a husband.*—The ministry is a demanding profession. It is time consuming, as well as using much emotional energy. It is well for a minister to pray for himself as a husband, as well as the "Shepherd of His Flock." He will need sometimes to say: "I have married a wife; I pray, excuse me."

(1) So much has been written about the ideal preacher's wife that I will not add my comments. Also, "The Lady of the Parsonage" has been dramatized and sentimentalized. But I wish to discuss the preacher's wife as a human being. In fact, this is my first statement about her: Your wife is, first, a human being. She is not a traditional institution designed according to orthodox specifications. A minister who makes good with his wife will do it as a human being—and he'll make it personally. Sometimes a minister will say: "My wife is a good woman; but she has never helped me much in my ministry." Usually, he is asked, "Is she a good wife and mother?" Often the prompt response comes: "She couldn't be better!" The suggestion usually is made: "Build your fellowship with her on that basis"—as his wife as the mother of his children. If a minister does not seek fulfilment in companionship with the lady whom he calls "wife," he lays himself wide open for temptations. As one minister, who broken-heartedly told of his yielding to this temptation with his own church secretary, said, "My secretary was so sympathetic in all my church work, entered so wholeheartedly into it, that it seemed quite natural to include her also." As his dilemma was analyzed, he came to see the problem clearly and said: "Of course, *that* is not the real reason; for any man who holds a responsible position will usually find he must work with a woman who enters professionally into all his professional plans. I guess the real difficulty was that I did not take the time to build solidly my relationship with my wife." He was exactly right. This relationship is determined by the quality and the skills of the man and woman creating it, rather than by their professional and social status.

Preachers, like doctors and personnel workers, come very close to people; and, unless they have made quite satisfactory adjustment and are having a sense of fulfilment in this relationship, they are extremely vulnerable to this particular temptation. I have learned that neither the individual devotion nor the official status of the minister is, within itself, a sufficient protection.

(2) A minister's wife may, by experience, have a desire for social and cultural interests outside of the church. Many young ministers' wives have said something like this: "I get so lonely. My

husband is wrapped up in his church; but I get so tired just going to church occasions and religious services." Or "It sometimes seems to me that my husband is so busy with his church work, we seldom have an evening together." Or "I can almost see our marriage going on the rocks. My husband has so little time to build with me the fellowship we need to make our marriage a success."

(3) There is that problem of holding the confidence and respect of the wife who hears you preach, and knows all your contradictions and failures. Many preachers' wives have confided a loss of confidence. The minister is specially experienced in handling ideas. He should look at himself to see how his ideas have developed, and how his expression of them is influenced by forces and needs in his congregation, and by current events. His wife, however, is a layman. Like most laymen, she expects everyone, herself included, to arrive at set convictions and fixed beliefs. For only so, to most people, comes spiritual security. What a jolt to her wifely confidence when, as preacher's wife sitting in the congregation, she says repeatedly to herself: "But—that isn't what John preached on our *last* charge!" Right then she needs an ideological ministry—a Man-of-God who can hear her doubts, soothe her disquiet of soul. And every preacher—growing in power and persuasion—needs to recall Bethany, lest he neglect the Mary who would gladly sit at his feet to know the why-and-wherefore of the insights which are coming with his maturing years.

I am aware that we have discussed the problems rather than the successes. And there are many marital successes housed in the parsonage—where each has thrown over his or her protective measures for his or her own security, and seeks only the security of their marriage.* They have come to possess each other, until each brings his problem as their common problem; and together they seek their common destiny. The ties have become so close, that the thought to escape each other cannot arise. They have achieved the sacramental union which is the new harbor for marital happiness and security. They have entered into the experience of giving unquestioningly—and also of receiving without asking!

2. *The Minister as a Parent.*—Before discussing the minister as a parent, it is only fair to state that preachers' children whom I meet, as a rule, speak lovingly of their preacher-dads. Parsonage life seems to develop depth of family devotion and loyalty. Perhaps this is one of the reasons it hurts so unbearably when there is conflict. A parsonage child who feels he actually has a real grievance, usually feels helpless to do too much about it; and, because of this, often develops more subtle resentments and defenses than do children of parents of other professions. Parsonage children also show greater reticence toward discussing their family affairs with any one outside of the family.

(1) Too busy to get really acquainted with his children. Preach-

* Overton, Grace Sloan, *Love, Marriage and Parenthood*, p. 66.

ing gets a hold on a man as do few other professions. There are few professions which so completely demand the whole man as does the ministry—his person, his power of speech, his contagion of personality, his capacity to organize and administer, his capacity for insight, and his capacity to love—to feel, to help, to heal, to discipline and to guide. Sometimes the total man is so used otherwise that he has little time or emotional energy left for his family. He has so many opportunities in his ministry to exercise his paternal impulses that it is possible that he might feel little urge to be a real parent in his home but, rather, desire to have the members of his family feel solicitous toward himself.

A truly great minister gives us a very fine example. He had made an appointment with his nine-year-old son to meet him in his office; and they were to go on a shopping tour. It was an occasion for the lad. He was allowed to make the trip alone from his home to his father's office in the church located on a busy corner in a great metropolitan center. The boy expectantly asked the secretary for the father—but the father had forgotten. As the lad sat in his father's office, he saw his engagement book lying on the desk. Eagerly he looked to see the page for the day. His own name was not among the many others. He then turned the pages only to find them full with the exception of Saturday afternoons. So Junior wrote in each Saturday afternoon space: "Daddy has a date with me." Said the father, "I was rebuked; and I resolved I'd better be a better father!"

An educator said it became his sad duty to tell a preacher-dad that the latter's son was in a serious difficulty. Said he: "The preacher listened. Tears were streaming down his cheeks. I felt sure that here was a father we could count on. When I had finished, his first remark was: 'I can never preach again.' For a moment I was stunned. Finally, I said, 'Sir, I am afraid, if you help your own son, you will have to do it as a father.'"

Many ministers are deliberately setting aside a time for their families. It is just as wrong for a minister to neglect his family for his profession as it is for a business man. For parenthood takes priority. Only in times of crisis does anything else matter so much.

(2) Conflict over parsonage children's activities. Perhaps here is where we find the greatest strain—the views of successive generations of church folk often differ so greatly; we move ministers across such wide areas, geographic and social; our Methodism welcomes members of such widely differing views and practices.

She was a delightful girl of seventeen years—a senior in a fair-sized high school. Her father was the pastor of one of the Methodist churches in a midwest city of some ten thousand. She was the only member of the senior class who was not to attend the "Junior-Senior Prom." Said she: "My father says I cannot go; that, if I were to go, he would lose his church, and there are no suitable vacancies next Conference; that if I go, it will show plainly to him that I have no respect for him or his calling. When I try to show him my side of

the question and tell him that all the other juniors and seniors in our church are going, he only says, 'You must remember that you cannot decide as the other young people can—you are a daughter of the parsonage.' This," said she, "is not fair. I like to do things, just like all the other kids." Then, losing something of her bitterness of tone, she continued: "I know Daddy has worked hard to get where he is in the church. I do not want to hurt his chances; but sometimes what hurts worst of all is that Daddy is not quite honest with me—but just does the thing his congregation expects, rather than being honest with us." If this were a unique case, I would not state it so fully; but it is typical of the problem I have met over and over again, especially in the Midwest and in the South. And especially that—"I sometimes feel Daddy is not quite honest about it all."

Then, there was the minister in a summer institute who felt that his influence had been hurt, and his chances lessened to be appointed to a very desirable position next conference time because his fifteen-year-old daughter had been going around on the campground with painted toenails, wearing beach sandals which showed them off to very good advantage. As he talked the problem over, he said, "What can I do? Her behavior is just not becoming to a minister's daughter, even if it is natural for a fifteen-year-old to behave like that. Shall I frankly tell her what she is doing to me? Or shall I just let her go and take the consequences?"

Then there is the son of a Methodist minister who fell in love with a Catholic girl and insisted on marrying her. As he talked his problem over, he revealed that he had never thought of the adjustments he and the girl would have to make, and how they could make a success of their marriage. He was too busy combatting his father's objection to the marriage. According to his account, his father's objection was: "Son, you can't do this to me. It is a direct slap in the face, and a direct contradiction of all the things I have preached."

Then, too, there is the minister's son who is, by conviction, a pacifist. He said: "I can't make war seem right; but Dad feels it is better all around for me to join up; because his congregation expects him to preach for the war, and he can't if his own son is in a C. O. camp."

Granted, there are ministers aplenty who would meet these typical problems very wisely. Still there are enough of such conflicts to warrant this presentation of them. I will not address myself to these specific problems; but only state some principles to be applied in meeting them.

First, to see the problem objectively—as related to any youth. To discuss the inherent problem of right and wrong quite apart from the fact that it involves the traditional attitude toward the preachers' children.

Second, to remember the fact that one is born in a parsonage does not keep him from giving natural responses; nor should it deny him the right to normal living.

Third, to develop a sense of parental adequacy—not to be intimidated by the fact that one is a minister. Catering to one's congregation and defying one's children is unhealthy for the congregation, for the children, *and* for the preacher. True, the minister cannot be flagrantly independent. But it is an open confession that he doesn't feel any too sure of his ministerial adequacy, if he feels that he must *always* ask his children to yield.

Fourth, to seek to discriminate between honest moral conviction and the necessity to adjust to a social situation. I have great respect for the preacher who said to his daughter about dancing: "I see your problem. I want you to think it through, first, as a moral problem. Then, I would like for you to consider the fact that I do happen to be the pastor of a church where some of our important members believe it is a sin to dance. I am helping this church to build a better program. But those people are never going to change their minds about dancing. Unfair as it seems to you, it all adds up to this: If you dance, it will hinder my leadership with some people whose support I must have. Nevertheless, after you have thought it through, I will abide by your decision."

(3) Church attendance and active participation in the program of the church is another tender spot in many parsonage homes, especially those located in towns and smaller cities. In any section of the country where the parsonage family problems are openly and frankly discussed, this problem always is raised. Says one preacher's wife: "In our church we have four services on Sunday. My husband feels that he cannot urge attendance, if his own family is not faithful." She then added: "I get so tired of being referred to as 'his faithful wife.'" I think this "faithful" business is rather trying to many a parsonage family. They want to be loyal to their family, and especially to their preacher-dad; but it is quite a strain to add, to their natural sense of family loyalty, too much preacher-family loyalty.

There is also another aspect of this problem. I believe it can best be illustrated by an experience in an open discussion concerning the social problems of migratory labor and the frequent economic injustice to the migratory family—one salary paid for the services of the whole family. A bright son of a minister spoke: "I declare, I always knew there was something wrong with the economics of our family. My dad was a preacher. There were six of us children all fairly gifted, and my mother who is a very gifted woman. The whole family was at the beck and call of the church day and night—but there was just one salary. We, as a family, worked in the vineyard of the Lord—with but one salary. If this is wrong for the migratory family—what about?—well?" I admit the discussion group made up of good church people was momentarily wrecked. But our parsonage son shocked them further by saying, "Our family was so tired, especially after church holidays, that we yelled at each other at the slightest provocation. Nobody kept rested to take up the slack." In this last statement he showed great insight. No parsonage home can afford to have the

church's program thrust continuously within its four walls, and its well balanced family living. If it is a well balanced family, it has a family program. To have the church program crowd out the talking over of Betty Jean's party, or school problem, or Bill's algebra, or the importance of Mary's new dress, just isn't fair. It is rather like a doctor's family making a hospital of their home. Church affairs should not be the main topic of conversation nor utilize all the telephone calls in the parsonage.

Preachers' children have the right to choose the work they will do in the church and some choice of the services they will attend. It is wise to remind them of the social situation in which the preacher's family finds itself; and that, as a family, they take counsel of how they may adjust so as to safeguard the family, and also to find activity in the church in terms of their individual gifts.

(4) The resentment of preachers' children toward imposed economic limitations. This is rather widespread, especially among college parsonage sons and daughters with growing social insights and developing sound economic sense. Parsonage parents are also increasingly presenting the problem of how to handle this resentment on the part of growing children. I think, perhaps, I encounter more bitter resentment here than concerning any other conflict.

One of the most memorable interviews I ever had was with two ministers' sons on a state university campus. One was the son of a minister in a large city—and he belonged to a fraternity. The other's father served in a rural church—and he was working twenty hours a week to pay expenses. Both fathers belonged to the same Conference. The two young men came together because they had a common problem regarding marriage; but, as our discussion progressed, the subject of their contrasting economic situations quite naturally came up. The gallant son of the minister in the large city church said: "This difference just burns me up. Both of our dads are smart—and you are a darned sight smarter than I am. But I'm in a fraternity with all expenses paid; and you have to work. You could do a lot for this campus, if you didn't have to work. Something's wrong with the church." Then the boy from the rural parsonage spoke: "I'm glad you said that. There have been times when I have almost hated you in spite of the fact we've been such good pals. I'm not above working; but there's just something wrong. I watch Dad working his heart out for the church. He does an awful lot of good, too. If it were necessary for us to be paid like we are, I wouldn't mind. There are times when I hate a church which will take so much and pay so little for it."

Chapter VII

The Minister in His Home. II

HAROLD C. CASE

EVERY Christmastime Christians in all parts of the world share in a very old quest, begun centuries ago by some wise men. In observance of the birth of Christ these modern believers have traveled through darkness with misgiving about the present, and with fear of the future, searching for the spirit of a Baby. They have believed that "A little child shall lead them" and, following a star of faith, have knelt worshipfully before the Holy Family and its first born son, Jesus.

In the discussion of our theme, we are to take a pilgrimage together. Sometimes we will walk in the darkness, at other times we will see a great light, again we will know serious concern, but always we will pray that the light may shine on us. Believing that

"Except the Christ be born again tonight
In dreams of all men, saints and sons of shame
The world will never see his kingdom bright."*

we will consider our *human* families, with their portents and their possibilities, and all their children from the youngest to the oldest. Our purpose will not be to study history, seeking to discover the great and good record of the sons and daughters of the parsonage, but to visualize the contemporary scene, looking at the minister in his own home. Even more personally, let us observe your home, and my home, and study our weakness and our strength.

We may take for granted that the minister's family will have a house. To be sure, the parsonage may have a leaking roof, and squeaking stairs. The furniture may leave much to be desired. However, be it artistic and comfortable or unsightly and meagerly equipped, the minister's family will always have a house. It does not necessarily follow that this house will become a home, for

"It takes a heap o' livin' in a house t' make a home."
(Edgar Guest)

The inner quality of the life of a minister's home is extraordinarily important, because the minister's home is so frequently the focal point of the community, and is being constantly watched. This places the minister's family in a rare and paradoxical situation. It is in danger

* Vachel Lindsay, "Star of My Heart" from *Collected Poems*. (The Macmillan Company.) Used by permission.

of becoming self-conscious and frustrated, while at the same time it is offered the opportunity to point the way for all families to be normal, wholesome and vital.

The atmosphere and spirit of the parsonage family are reflected, often unconsciously, in every gesture or effort of the minister. The quality of his sermons, their themes and content; his methods of dealing with personal problems; his business sense and administrative ability; his study habits and personal religious devotions will all become symbols of the degree of mutuality and the creative attitude within his family.

In this uniquely important situation, the minister's wife is more significant than any other unit in the total family. So crucial is the minister's selection of a mate that the quality of all his later witness and insight turn upon this single decision. I dare to hope that some day we will find a way to require of the pre-theological student a course with some such title as "To Serve God Adequately, You Must Marry the Proper Girl." If the minister's wife is jealous, his pastoral work will suffer and his real opportunity for counselling be ruined. If she is lazy, his study habits will become haphazard. He will wash dishes instead of writing his sermons, and his pulpit work will lose its prophetic luster. If she lacks sympathy, or is selfish, the unending demands of the pastorate, and the ever-recurring heartaches of the church members will irk her, and then irritate him. If she is uncreative, lacks imagination, or has no call to the office of a minister's wife, she will become conventional, then critical, and at last corrupting in the work of the minister. In short, if he marries the wrong person, his usefulness in the kingdom of God is blighted before it is well started.

In contrast, a fair and lovely minister's wife, whose life sustains him at every point, and in whom he finds creative mutuality, can inspire an ordinary husband to become an extraordinary leader in the work of Christ. She must be capable of maintaining a supporting role without jealousy. She must be alert to culture, seeking new areas for her own delight and for the profound enrichment of her family. She must have resiliency, absorbing shocks without being shocked, adapting to new communities, meeting the informed and the ignorant without pretense or affectation. Her ability to meet sorrow bravely, to grow in religious and intellectual discipline, will call forth the best from her pastor husband. So important is she to the minister, to their children, and to their service, that the range of interest, varieties of usefulness, zest for life, and total worth in the redemptive work of the Kingdom of God depend very largely on this wife and mother of the parsonage family. We, who are blessed of God with a lover and wife beyond anything we could deserve, must strive, humbly and reverently for her sake, to be worthy ministers of the Gospel.

The minister who is a father is also a citizen. There is no special virtue in being an uninteresting preacher. God must love color and

light and beauty; he has created so much of them. Every caricature of a minister, by movies or magazines or books, as a drab, pious, unrealistic person, is a challenge to each minister to prove that such cartooning is unfair and dishonest. Actually we should be the most vital persons in our community. We have the words of life, we must speak them. We have the great moral adventurer as our leader, we must exemplify him. We have the methods of renewal and redemption, the great healing power for the hurts of life. We must illustrate them. We have God. We must reveal him. Let not the parsonage children of this generation rise up to curse their parents as backward, unreal or timid. Let the minister live at the forward edge of the next great spiritual adventure.

It is a tribute to the standing and respect in which the parsonage family is held, that it is always exposed to scrutiny, and to criticism. Yet this has dangers. The family may become artificial or resentful or frustrated. Many criticisms are made by pharasaical people who will not practice the ethic of the Sermon on the Mount, who do not have enough imagination to believe that this is a normal family, and who substitute sadistic barbs for spiritual self-discipline. To belong to a wholesome minister's family, one must learn Christian charity toward critics, and find out how to put on the whole armor of God in order to become immune to their thrusts.

You recall the advice of a distinguished educator when a fellow citizen of Boston came to him for counsel. Someone had insulted him in an article printed in a Boston paper. What should he do. "My dear fellow," said his counsellor, "I advise you to do nothing. Half of the people of Boston do not take that paper. Half of the people who buy it do not read it. Half of those who read that paper did not read the article about you. Half of those who read the article did not understand it. Half of those who understood it did not believe it, and as for the others, they really are not important anyway. My advice is to do nothing about the matter."

My father once dealt with me in a similar manner. I overheard some church women discussing the minister's son. Since I was that son, my curiosity was intense. Because their comments were definitely critical, I was angry. I went to my minister father and complained about always having to be so "good." "Do you?" he asked. "Of course I do," I replied. "But, why?" "Because I'm a minister's son." "Well, then," he concluded, "you don't have to be good because you are a preacher's son. The reasons for being good apply equally to everyone. You are to be your best self, because you are a boy, never mind about any comments or criticisms." My father was correct. Goodness should not rest more heavily upon the parsonage family than on any other family in the community. Yet, because its members are set apart, specially recognized, and observed, the minister's family has an unusual opportunity. It may become the "type" for society. Actually, no home can escape from world contacts. The minister's home can include the world. The families of

America are affected more deeply each day by the problems of the world. None can insulate itself from the shocks of high voltage along the social power lines. Famine stalks amid the homes of Poland, Holland, Greece and China. Rationing invades the homes of America. Last year the children of England were evacuated from congested centers, to the comparative safety of the country. This year the brothers of the children of America are bombardiers, flying fortresses of destruction from England to Germany, from Dakar to Tunisia, from Guadalcanal to the Aleutians. We are all exposed to the world.

Several weeks ago eight men were holding a dinner conference in a New York hotel dining room. A man in military uniform entered. One of the eight conferees said, "That man looks like Bill Jones, but of course that's impossible. Bill is in England." The officer came closer to the men, and they recognized each other. He was Bill Jones. "Hello, Bill," they said. "We thought you were in England." "Yes, I have been there. In fact, last night I bombed Mannheim." "You did what?" "Last night I bombed Mannheim. We returned to our airport at 1:10 A.M., London time. I walked into the hangar. My commanding officer said, 'You look tired, Bill. You have been at this business a long time. Wouldn't you like a rest?' 'Certainly,' I replied, 'How do I get it?' 'A clipper ship is due to leave in twenty minutes. There is one vacant seat. You can have a furlough for rest at home, if you want it.' I had only twenty minutes to change my uniform, wash, get my zipper bag, and at 1:30 A.M. we left that port. An hour ago we landed at LaGuardia Field, and I came here for dinner." When an American youth can bomb Mannheim one night and eat dinner in New York the next night, we cannot insulate ourselves.

War is a social disease, but unlike smallpox or typhus, we cannot quarantine the infected ones who carry the virus. The minister's home is uniquely trained and equipped to maintain a world view against the threat of insularity. This world-wide revolution will determine the pattern of life on this planet for a long time to come.

America is not prepared emotionally to have the world become a community, or to have world problems impinge upon the humblest one of us. I recall a letter from one of our boys of Elm Park Church. He said, "I have been outside of the States since June. How I miss my friends in the church. They are the best friends I have ever had. You will wonder about my family. John is somewhere in the South Pacific. Nancy has a new baby and lives in a new defense city. Alma works in a plane factory. My mother is behaving rather well, considering everything." Not a single member of his family of eight had been more than two hundred miles from home, until 1940. Now he is thousands of miles distant in the North Pacific, his brother is thousands of miles away in the South Pacific, and the other members of his family are scattered. The minister's home is specially called for such an hour as this. The

world has always been our parish. City limits have never limited our view. Conference boundaries have never bounded our field. The minister in the rural west, equally with the minister in the urban east, has been interested in Africa, South America, Japan, Malaya, China, India—the world. His home has given hospitality to missionaries, to study groups, to world service committees, to world peace commissions. His children have breathed the atmosphere of the New World of justice and peace to be shaped. America must learn to be done with small, comfortable compartments. Let the minister's home become a sample, a proving ground for the world view. The dimensions must be broad. No people, enemy or friendly, can be considered alien. Either we must affirm brotherhood now, or we may well abandon it forever.

The minister's home can demonstrate democracy. Cross currents from all over the world must be received, considered, and explained. Being deeply involved in life, the minister's family must feel a responsibility toward the word. Children are given security, not by being protected from life, or being taught to hide from difficulty, but by feeling support, confidence and faith in the final outcome of good. It is not conflict that harms a child. It is the ruse of disagreement to disparage or "take it out" on others that damages him. A child is torn by conflict and confused by parental quarrels, when either uses the issue to discredit the other. One of the distinctive features of the family is that its members can disagree frequently and yet support each other loyally. The very meaning of democracy, in contrast to dictatorship, is found here. The minister's family must realize that free discussion, honest differences of opinion, unemotional consideration of problems, with each member contributing his share, is the only practical alternative to some form of autocratic control. If children of our parsonage homes discuss, face and meet the problems of the world, within their own families, they will be equipped to handle the situations they find awaiting them. We must make our homes laboratory demonstrations of the workability of the democratic way. Having inherited a view in religion as Protestants, in which each person stands before God with his sins and virtues, without the necessity of priestly mediation, let us practice democracy in the household, as each member is respected for his own personality and accepted for his contribution. Democracy, the gospel of individual worth and the program of self-disciplined idealism, comes to us from the Sermon on the Mount, and goes forth from *our* homes to inspire the hopes of millions who wait.

Consider the minister and his home as an amazing study in contrasts. The strength of the family lies in the fact that its members cannot have the spotlight all of the time. No parsonage family can act as if its children were the sole interest of the parents. It is a tragedy for children to be constantly pampered or protected by their parents. Children want reality. They want the joyful along with the sad. They do not want to be protected all the time. You have

perhaps heard of the Country Day School student, educated in a free type curriculum, who said to his mother, "Mother, do we have to do what we want to do all the time?"

These contrasts are immensely good—when one-sixth of our population is shifting and women who have been rooted in one community, and have bought food in the same grocery store and belonged to the same neighborhood club or church find themselves set down in a strange city, with unfamiliar faces, social groups, and places, they can be helped by the minister's home, for our Methodist preachers know how to re-establish connections in a new parish. And the children know how to start to new schools and soon to have new friends. These are the realities of life. They may be good or bad as we deal with them wisely or unwisely. Nothing good comes from shielding children from disagreeable problems. Children actually resent being shut out of the family difficulties. When financial problems are pressing, we are wise parents to take our children completely into our confidence. Their judgment is often better than our own. We damage our children when we try to shield them from death. A grandmother dies. All of the adults share in the sorrow, but the children are excluded. They feel the strain, but are prevented from getting the release of loving association and mutual grief.

In wartime, particularly, although at every time, where there are tensions there must be releases:

"We must remember to read fairy tales;
To buy small boats with brightly colored sails;
To bake plump, crunchy men of gingerbread,
And press a warm kiss on a sleepy head.
These are the things no mother heart will shirk;
The need for singing blithely at her work;
Of saving just a bit of garden space,
For daffodils to light a little face.
We'll keep gay ribbons tied, and soft hair curled
While we march stanchly toward a better world!"
("For Mothers in Wartime," by Geraldine Ross)*

In my judgment it is because every contrast in meaning and experience comes to the parsonage home, that its children can grow into robust and realistic persons. Today a funeral service reminds of the incident called death and our faith in immortality. Tomorrow a wedding, and the beauty of pure romance is impressive. Knowing death our children may experience life. Good and bad are contrasting teachers. On Christmas Eve we had two callers. One is a distinguished business man, a great Christian, an ideal to our children. The other is a man who drinks to excess. Our children know Jack, too. The business man came to leave books for our family for Christmas. The drinker came to ask money for food and for lodging. Both taught our family a lesson on Christmas Eve.

* Reprinted by special permission from *Ladies' Home Journal*. Copyright 1942. The Curtis Publishing Company.

To know that certain ways lead to sorrow and other ways to happiness is to grow strong. To be deprived of this knowledge is to be defrauded. Our children must learn that life's realities are not grim or awful, but that "life is good to the last drop, and that evil and sorrow and grief are part of it." Contrasts are brilliant teachers.

Consider the opportunity of the minister's home to become the substitute family, the reintegrating spirit for homes that have been divided up by fractionizing treatment. The family life of each person is an integral part of his personality. The family goes to school with its student, is drafted with its son or husband; feels cramped by the overcrowded living conditions of its defense worker-member; shares the danger affecting its overseas members; dies somewhat when immortality overtakes a dear one. To prevent breakdown as the frequent result for such atomized families, we must provide new orchestration, new harmonious integration, into meaningful activities for the remaining members. The activities of daily living must be invested with meaning. Home making, child rearing, character development, religious training, comfort, special symbols of love for distant ones can give the dear ones courage to go on, to find some fulfillment of their needs and hopes. Above all, people require vision, hopeful beliefs, methods for religious recovery. Their needs will increase as tensions continue. The minister's family can save so many of its parishioners the essential meaning of life, and can be a living symbol of the Good, the True, and the Beautiful. We all require symbols for our faith. Let our homes be lights in a darkened world for many lonely people. The influences will be unconscious, the results will be redemptive.

Consider, finally, that the minister's home may witness to our faith. In a generation marked for sorrow and bound up with heart-break, tragedy, and possible triumph, the minister and his family must make their most distinctive contribution. If we believe in immortality, we are bound to reveal that belief when our hearts ache and our minds are numb with grief. Many of our funeral customs are pagan. They belie our words. They are cold and lifeless. They intensify the loneliness, bringing no warmth or comfort. We are charged with the responsibility of leading people to a Christian conception of death, and a steady, radiant faith concerning the Realm of Heaven.

Will you permit me to be intimate and personal, to speak to you directly from my own broken heart about the utter assurance in our family of God's love, and of His protecting care? One week last June I was in Tennessee for a ministers' summer school of theology. David, our eleven-year-old, and Bob, thirteen, prepared a program for their father as a welcome home. They planned to begin with a recording of the hymn "Holy, Holy, Holy." They prepared an altar, with tiny reredos, candles, communion rail, and their marionette, "Clippo," a clown, was to be principal worshiper. They wrote a prayer for Clippo, "O God," he was to say, "so many people are sad,

and I am a clown. Please make me a better clown. Help me to be funnier. People need so to laugh."

After lunch that Friday, David put Clippo before the altar, turned a spotlight on him, and then went out for a ride on his bicycle to see the flowers in the city park. On his way home he was struck by a car—and instead of riding home to his mother he rode into Heaven and to His Eternal Father. We sat together, in the shadows—our family—four on earth—one in Heaven—and asked ourselves if our faith was real. Did David live? Did we believe in *personal immortality*? Or had we merely used words in the past? In years long gone we had discussed our desires, if either of us should die. We wanted a memorial, not a funeral service. But—yes, we did mean it.

May I share our procedures with you? At an unannounced hour our family sat together, in private—in a mortuary chapel—and talked to God about David. Both of the children said whatever they wanted to say. We, who were his parents, spoke quietly, thanking God for sharing David with us for eleven lovely years, for his Soul, his sensitive awareness of beauty, his glorious voice, worthy of angels. We prayed together, holding hands for strength and reassurance. Then we committed David's lovely soul to God's tender Love. Next day, in the sanctuary of Elm Park Church, we held a memorial service, celebrating the achievement of immortality for David Kirk Case. Harold Briggs, our organist, a great artist and regal soul, the director of the choir in which David sang on earth, played

"The Prize Song" from "The Meister Singer"
"The Scenes from Childhood," from "Traumerei"
"The Nightingale and the Rose,"
and
Schubert's "Ave Maria"

Our beloved friends, Christian and Jew, sat in silence meditating on poetry and prose about our faith. Charles Phillips masterfully phrased our thoughts in prayer, tender and confidence. Paul Harris, Jr., intimate Quaker friend, stated our faith, in positive terms, brave and certain. The organist played again. As he played Handel's "Christ the Lord Is Risen Today, Hallelujah," we thought of our precious boy sidling up to Jesus, confident in the blessed company of Heaven as in the filial relationship of earth.

Our children and their parents believe in immortality. We are all lonely, but not desolate, brokenhearted, but not despairing. Friends have helped us, immeasurably. Now perhaps we can help them, as the dread official letters come saying, "Missing and presumed lost," or "Killed in action."

Above all other obligations we are bound to demonstrate a living faith in a loving God, who has not quit his children, and who will teach us how to build a good world. Our parsonage families are called to their places for such an hour as this.

Chapter VIII

The Church's Place in the Community

MARK A. MAY

THE place of the church in the community has been a difficult problem from the very beginnings of Christianity. Some of the early Christians believed that it could be solved best by organizing distinct communities in which the church would be the central and dominating influence. Modern illustrations of this idea may be seen in the case of the Mormon communities which migrated westward and in the case of certain Amish and Mennonite communities. These groups, however, are relatively small compared with the total population of Christendom and it now seems that the plan of attempting to isolate the Christian community from the rest of the world is not very promising.

I shall not attempt to review the history of the relation of the church to the community but I do wish to call attention to a fundamental difference in opinion which seems to reach back even into biblical history. On the one hand, there are those who believe that the church is a spiritual community and as such it can exist side by side with the secular community and minister to the spiritual needs of people regardless of their social, economic, and political problems. It assumes that men everywhere have definite religious needs and that the business of the church is to minister to these needs without taking any position whatsoever concerning social, economic and political problems. This we recognize as the priestly tradition. The minister of a church that conceives of its place in the community as exclusively spiritual must, it seems to me, function primarily as a priest. Over against this is the prophetic tradition which emphasizes the wholeness of life and insists that religion is not a thing apart but that it is vitally and intimately connected with all forms of human relations. According to this tradition the church cannot ignore social, political, and economic conditions of the community in which it exists. This prophetic role of the minister and the church has received new emphasis with the coming of the social gospel. Recent studies of the place of the church in the community reveal that this ancient cleavage between the priestly and prophetic functions of the minister and the church is still with us.

I think we may profitably re-examine this ancient controversy in the light of the problems that face the Christian religion in connection with the reconstruction of the world following this war. What will be the role and the influence of Christianity in helping to maintain and guarantee universal world peace? What place should

the church occupy in the community in order that this function may be best served? For answers to these questions I suggest that we consult the teachings of Jesus having in mind the kind of social and political problems that confronted the people of Palestine during his lifetime.

You will recall that in the year 4 A.D. Judea came under the direct domination of the Roman Empire as a part of Syria. The Romans governed Syria under a pattern that was not unlike the present occupation of conquered countries by Germany. The masses of common people lived in servitude if not in slavery. They were taxed to the very limit of their capacities to pay and even more. The standard of living was exceedingly low. Poverty was widespread and many died from starvation or diseases due to malnutrition. The country was infested with spies and overrun with petty officials. In brief, the social and economic conditions were just about as bad as they could be. Even those who managed to survive physically underwent great mental and spiritual torture.

As would be expected there were differences of opinion among various groups of Jews as to how to deal best with the Roman problem. Unfortunately history is not very clear on public opinion in Palestine from 4 A.D. to 29 A.D. when Jesus died. We do know, however, that there were certain groups who held different views concerning the best ways out of the situation. One group, called the Zealots, advocated guerilla warfare against the Romans. The group known as the Essenes wanted to establish communistic communities in remote regions that were more out of reach of Roman officials. The Pharisees, a religious sect, advocated psychological escape into religious rites and practices. The Sadducees and Herodians, who apparently were the Quislings and appeasers, believed in "co-operation" with the Roman tyrants.

Jesus rejected all of these proposed solutions because none of them seemed to him to get at the roots of the problem. Even if the Jews succeeded in regaining their independence, the basic problem of human tyranny and slavery would remain unsolved. Jesus saw the situation as just one instance of a fundamental problem in human relations. It must have appeared to him only as a symptom of a wide-spread and deep-seated disease. He was more concerned with making man immune to the disease than in curing this particular case. He therefore attacked the Roman problem from the standpoint of human motivation. He must have asked himself questions like these: Why is it that one group of men should seek domination over others? What satisfactions do humans get from exploiting other humans? What benefit do tyrants derive from lording it over helpless people? Why should any one man want to cause another to suffer? Why do men seek wealth, prestige and power? And most important of all is the question of how motives of men can be changed. How can man be reconstructed so that he will derive

his greatest satisfaction from serving and helping others rather than from exploiting them?

The plan that Jesus proposed for changing the motives of men in ways that would effectively prevent issues like the Roman question from ever arising is well known to this audience and need not be reviewed here. There are, however, two points on which I wish to comment. In the first place, the Christian gospel contains a set of principles of human relations which if universally observed would indeed solve most if not all problems of human conflict. I think it would solve the problem of world peace. In the second place, the teachings of Jesus contain certain recommendations concerning how man may be motivated to live by the principles of human relations which he advocated. It is important that we do not confuse the principles themselves with the recommended techniques for motivating man to live by them.

Consider, for example, the teachings of Jesus on the question of non-resistance. It is true that he advised his followers not to resist the Roman authorities. He did this for two reasons. First, he was sure that it was futile and that resistance would only hamper if not completely stop, at least for a while, the missionary work of the disciples. It was probably for this reason that he said "Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." (Matt. 5:25.) But there was a more basic reason for advocating non-resistance and that is that if you want to change men's motives and attitudes toward you, one of the best methods is to turn the other cheek and go the second mile in the hope that by so doing you will heap coals of fire upon their heads. In short, if by your example you can make others ashamed of themselves you may be able to influence their conduct. I am therefore inclined to believe that the doctrine of non-resistance should be regarded as one of the techniques for changing the motives of men rather than as one of the basic principles of human relations.

I am inclined to view the teachings of Jesus on the money question in the same light. It is true that he condemned the lust for money and the allurements of wealth partly because he knew that the common people in Palestine were certain to remain in poverty, but mainly because he saw that the desire for money can become so great that it tempts man to exploit his fellow men in order to accumulate it. Moreover, money gives a false sense of security. Man's greatest security consists not in what he possesses in the way of worldly goods but rather in his membership in the kingdom. Thus the psychological devaluation of money was another means by which the motives of men might be changed from selfish greed to a desire for service. Man's greatest security is in his friends and friends are won by service. Again, therefore, I say that money was regarded by Jesus as simply one of the obstacles that stand in the way of bringing men

into the kingdom and that poverty is not one of the principles of human relations in the kingdom.

It is not necessary to give further illustrations of recommended procedures for changing the motives of men as contrasted with operating principles of human relations that characterize the ideal society that Jesus advocated. Our main concern here is an examination of the principles of human relations which constitute the dynamics of that society. In order to make the plan as clear as possible to his followers it was necessary to describe it in terms that they could understand. Jesus therefore used parables, homely illustrations, and a variety of analogies. The existing system of human relations which seems to match most closely, although not perfectly, the concept of the kingdom of heaven is that of the family. Nearly every person, from that day to this and even before, has grown up as a member of a family and has some understanding of the meaning of such terms as "brotherhood" and "fatherhood." In an ideal family brothers are apt to serve each other or at least not to exploit each other for selfish gain, primarily because of the love that they have for each other. It was therefore easy to extend the concept of the family to include all men who would then be brothers and to place God at the head of the family as the loving father.

The first principle of human relations that characterizes the ideal family is that of *love*. A second is that of impartiality, fairness or equity between members of a family and particularly between each member and the father. This may be called the principle of *justice*. A third is the principle of *responsibility* or duty which each member has for all others. A fourth is the principle of *identification* by means of which every individual identifies himself with every other in such a way that the welfare of the group is not differentiated from the welfare of the individual. Let us examine these principles more closely from the standpoint of social psychology.

Love is the tie that binds men together in all societies. It is therefore not an exclusively Christian principle. Even pagan families, clans and primitive tribes may be bound together in solid groups because of love for each other or because identification with a common culture or common cause. There is, however, one aspect of the principle of love as a social dynamic that is characteristic of the teachings of Jesus. It is not the fact that he admonished his followers to love each other but rather the reason why they should do so. It will be recalled that he told his disciples that even the pharisees and sinners love their friends, but to love one's enemies is a new and astonishing idea. Why, therefore, should anybody be asked to love his enemies? Even if one is disposed to do so it is a most difficult psychological feat to accomplish. But love for your enemies follows logically from a basic and fundamental principle which is clearly set forth in the teachings of Jesus. To understand it we must introduce the principle of identification. The principle of identification is the one by which man's relation to man in the Christian scheme of things

is definitely tied to man's relation to God. The passage of scripture in which the relation between the two principles of identification and love is most clearly shown is in the fifteenth chapter of John where the discussion is about the vine and the branches. Let me quote a few significant verses.

Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine neither can ye except ye abide in me. . . . If ye abide in me and my words abide in you ye shall ask what you will and it shall be done unto you. . . . Even as the father has loved me, I also love you. Abide ye in my love. If ye keep my commandments, ye shall abide in my love even as I have kept the father's commandments and abide in his love. . . . This is my commandment that ye love one another even as I have loved you. Greater love hath no man than this, that he lay down his life for his friends. (John 15:4-13)

In order to live a Christian life it is necessary to be like Christ, that is to identify with him. Abiding in him means identifying with him. But Christ has equal love for all men because he abides in the father who has equal love for all men. If the follower of Christ becomes like him in all respects, he will then of necessity be like him in his love for all men. Some men may happen to be your enemies and other men may happen to be the enemies of other men, but these accidents have absolutely nothing to do with God's love through Christ for all men. If you do not love your enemies, you simply fall that much short of complete identification with Christ. We also see here the great psychological importance of the fact that Jesus was a man. It is much easier for a mortal man to identify with another mortal man whom he has seen than with an invisible and often incomprehensible spirit whom he has not seen. The principle of love, therefore works primarily through the principle of identification.

The other two principles of the Christian plan of human relations are justice and the sense of duty and responsibility. These are also interrelated with the principles of love and identification. The principle of justice is based upon the fact that God through Christ has equal love for all men. Since this is the case, he can treat all men impartially and fairly according to their just deserts.

I am aware of being near a controversial issue over the question as to whether the New Testament teaches that all men have equal worth in the eyes of God. I am inclined to think that it does not, but that a clear distinction is made between equal worth and equal love. The parable of the talents would seem to indicate that Jesus recognized the potential individual differences between men. It seems to me that he believed more in the principle of equity than in that of absolute equality. The principle of equity is entirely consistent with that of equal love. God does not consider all men of equal value, but he has equal love for all of them. This means that everyone can expect the types of rewards and punishments that are appropriate to his conduct. The loving father of an earthly family recog-

nizes the differences between his children. He is interested in the welfare of them all. He rewards and punishes each in a manner that will promote the best welfare of the entire family. While the behavior of the child may materially offset the treatment that he receives from his father it does not affect in any way the love which the father has for him. It is far more important therefore that the children of God share equally in his love than that they receive equal blessings at any one time.

The principle of conscience, which is the sense of duty and responsibility, is also closely related to the principle of love, identification and justice. Conscience is that which governs conduct and conduct is manifest by the way in which we keep the commandments. We recall that Jesus said "If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in his love." In other words, if the follower is identified with Christ, he will keep the commandments even as Christ keeps God's commands through identification with him. Christian conscience is the inner authority which demands that the commandments be kept. A man with a Christian conscience lives as Jesus would, not because he fears the punishments nor anticipates the rewards that God or man could mete out to him but because he carries within himself the power of self-reward and punishment. The authority is on the inside. It gets there by identification with persons in authority who have exercised it in the spirit of love. I regret that there is not time for further elaboration of these basic principles of human relations which underlie the concept of the ideal society that Jesus envisaged, but I must say that they command the admiration of social science. As scientific studies of human relations proceed it is increasingly clear that these principles of human relations are psychologically sound.

The practical problem of Christianity has always been that of creating here on earth a society that is based upon these fundamental principles of human relations. Various procedures for accomplishing this have been tried and thus far none of them has been entirely successful. The plan that Jesus seemed to recommend most strongly was that of attempting to persuade men by precept and example to try living according to these principles. He believed that if enough men could be persuaded to organize small communities in which the system of human relations is based upon this general idea of an extended family, the satisfactions and rewards that come from living in such a society would be so great as to guarantee its gradual growth into a larger society that would eventually include all men. For him it was not so much a matter of personal salvation but the gradual institution of a more ideal type of society. He clearly saw the difficulty of providing experiences by which people could find out for themselves the benefits of such a society while at the same time attempting to live under the plan of human relations that characterizes existing societies. Concretely, this means that those

who try to practice the principles of Christianity under the imperfect conditions that now exist in most organized societies are bound to encounter resistance, rebuff, and to suffer a good deal of punishment. Jesus knew this and probably had it in mind in the Sermon on the Mount when he said:

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you. (Matthew 5:10-12.)

In other words, the main satisfactions that are to be derived from the practice of Christianity in an un-Christian system of human relations are those that are derived from the belief that the new order cannot be achieved until there are enough people who believe in it and are willing to undergo the sacrifices that are necessary for its accomplishment.

It is well to recall in this connection that the Apostle Paul and all those who were influenced by his teachings were inclined to favor a somewhat different plan for bringing into full realization the Christian principles of human relations. Paul himself was brought to the full realization of the importance of these principles by a profound and disturbing religious experience on the road to Damascus. From that point on he was convinced that the quickest and surest way of changing the motives of men was by bringing about similar conversion experiences. From the psychological standpoint, the conversion experience is the resolution of an intense emotional conflict. Paul described it as a conflict between the forces of good and evil. But that is the way it appeared to him after his conversion. Psychological studies of modern religious experiences made by William James and other psychologists have suggested that the conflict is between impulse and conscience. Conscience is, among other things, a tremendous internal punishing power. An individual whose behavior is consistently condemned by his own conscience could not be expected to enjoy much inward peace. The desire to do the things which conscience condemns is the chief source of the conflict which is resolved in the religious experience by the determination to live according to the dictates of conscience. The power of the experience for determining future conduct is derived primarily from the tremendous release and satisfaction that comes from the resolution of such a conflict.

If this type of psychological analysis is correct, then it follows that the conversion experience is possible only in individuals who have already achieved a fairly substantial conscience. Studies of conversion experiences seem to bear this out. Further evidence in support of this belief is the fact that missionaries have found that it is exceedingly difficult to recruit primitive people to Christianity by the conversion technique. I think the reason is that individuals who

have been brought up under plans of human relations that are essentially different from those that characterize societies in which Christianity is the predominant religion, fail to develop the kinds of conscience that will produce the emotional conflict that seems to be necessary for the conversion experience.

If this view of the matter is correct, then the problem of establishing the Christian principles of human relations more firmly in our society is primarily one of education. I think it can be demonstrated that conscience is essentially a system of habits and attitudes that is developed fairly early in life and is reasonably well set in the the first decade. These habits depend primarily on the type of experiences that the child has in relation to his parents and to others who are in authority over him. It happens that the type of parent-child relationship which results in the strongest and healthiest type of Christian conscience is a relationship that embodies, in principle at least, the Christian precepts of human relations. Parents who believe in Christian principles and who hold them before their children as ideals even though they may fall short in the practice of them in other walks of life are able to promote the Christian way of life to an extent that is probably far greater than they may realize. Thus if each generation could move one step nearer toward the type of society that is built on the principle of human relations advocated by Jesus, the ultimate achievement might progressively be realized over a long period of years. If the conscience of each successive generation is a little more Christian than that of its parents, then progress would be slow but sure.

I think it worth noting that the situation in the world today bears some similarity to the political conditions that existed in the time of Christ. The problem that faced the people of Judea was almost exactly the same as that which confronts people who are now under the domination of the Axis dictatorships. The battle against tyranny and oppression is still being fought. Whether this war will end at once and for all mass human exploitation depends primarily on the conditions of peace that follow this war. Will these conditions provide opportunity for the institution on a much larger scale throughout the entire world of the basic principles of brotherhood and the golden rule? Can we hope that the terms of the peace will also create conditions that are favorable for the development of a spirit of universal goodwill and friendship among all people? Never in its history has Christianity faced so great a challenge. I am convinced that unless the plan of international relations under which the peoples of the world will attempt to live after the war is instituted now, the great opportunity will be lost. If we wait until the war is over the motivation of the United Nations for remaining united will be lost. I therefore strongly advocate that we win the peace before the war is over and use it as a psychological weapon for finishing the war. No greater service to humanity could be rendered by the church than to insist and insist strongly not only that the principles of

Christianity be incorporated into the conditions of peace but that it be done now. The Christian church is a world-wide organization. It is true that in some countries it is not the dominant religion but the fundamental principles of Christianity extend beyond the boundaries of the organized church. No greater service to mankind could be rendered by the church than for it to lead the way in the formulation and immediate institution of a practical plan of universal brotherhood.

What are the practical implications concerning the church's place in the community? Should the church take a definite stand on current social and political issues? Should the minister come out for or against one side or the other in such matters as labor disputes, strikes or political issues? Opinion has been divided on this question between those who hold that the church should take a positive and definite stand and those who hold that the church should be neutral in controversial issues.

Theoretically the church's place in the community is quite clearly defined as that of holding before the people the ideal type of community and of instituting practical procedures for the realization of this ideal. The problem is to work this out in practice. There can be no general rule for practice for the reason that the conditions in each community are unique and while practical problems may appear to be the same everywhere the approach to them can never be exactly the same. It is impossible, therefore, to lay down specifications concerning how the problems of any community can best be met.

The most practical suggestion that I can make to the minister is that he formulate clearly the aims and objectives of his church in terms of the basic principles of Christian living as he understands them. These principles, as I understand them, are outlined above. The task of the church as I see it is to change the motives of men from those of selfish greed to those of brotherly love. It will be recalled that Jesus thought it was far more important to recondition men so that problems of tyranny and slavery would not arise than it is to patch up or settle any one particular practical situation.

The measure of success of the church is not in terms of statistics of new members, attendance at services or size of collections, but rather in terms of the more subtle psychological changes in the underlying forces of human relations. I admit that external measures of these changes are exceedingly difficult to obtain. I understand that not only in the Methodist church but in many other Protestant churches the success of the minister is too often measured in terms of material symptoms. It is admitted that these measures of success or failure are inadequate but are used for the reason that no better ones have been suggested.

In closing I should like to suggest that one measure of the success of a church in the community should be in terms of the amount of goodwill, Christian toleration and community spirit that prevails. The extent to which life in the community is controlled

by the principles of love, justice, responsibility and identification can be tested by a great many visible and material indices. One is the absence of the desire for exploitation. The most practical measure that I can think of is in terms of attitudes that human beings frankly express toward each other. I suggest, therefore, that one good way of determining the success of Christianity in a community is by sampling public opinion on matters of common community interest. The minister might well devote time to a study of the modern techniques for measuring public opinion. These measures over a period of years might reveal the extent to which this opinion tends progressively to conform to the system of values set forth in the New Testament.

Chapter IX

Progress Through Conflict

FRANCIS J. McCONNELL

ABOUT ten years ago Professor T. W. Manson of Manchester University, England, wrote a very suggestive book on the teaching of Jesus. One of the most striking features of Dr. Manson's treatment was his classification of the utterances of Jesus under three heads which he designated by P, D, G. The utterances under P were those of a polemic nature spoken in conflicts with his enemies. The D class was composed of teaching to his disciples in more or less intimate discussions. The G class was for the general public to whom Jesus preached or spoke as occasion might offer.

The number of those in the P class is a striking revelation of the extent to which Jesus spoke in controversy. Many of the utterances forced issues and were evidently intended to be provocative. Some were the familiar scathing rebukes to the official ecclesiastical authorities of the Jews. If anyone has drifted into the opinion that Jesus was chiefly conciliatory and amiable in method, it would be well for such a one to read through the relevant chapters in Manson's book. Under the influence of a rather benign liberalism, altogether too many of the students of the life of Jesus have come to think of him as a gentle, good-natured teacher, carefully guarding his words lest he hurt the feeling of any of his hearers. Even in dealing with the direct attacks of Jesus on his enemies, some students have declared that the strenuous quality of the words of Jesus must have come from the evangelistic reporters, rather than from Jesus himself. There is nothing in the text to warrant any such conclusion, and such treatment of the Scriptural passages evidently comes out of the desire to have Jesus seem less stern than he was. Such persons ought to read the book by Professor Manson and see how definitely antagonistic Jesus was when he faced enemies.

I wish to call attention to the legitimate place which conflict holds in any progress of Christianity. I am not for the moment thinking of physical warfare, though the publication of such an article as this in time of war is likely to be interpreted as a pro-war argument. I have plenty of opportunities to express my opinions on war issues, but that is not my present theme. I am trying to point out that the emphasis on the conciliatory and the gently persuasive in the teaching of Jesus can easily be overdone. Without raising any question as to what the attitude of Jesus would have been on a war issue, we can see reasons enough to convince us that when religious issues

and duties were up for consideration, Jesus was not pacific either in the content or manner of his speech.

To begin with, we cannot find much indication that Jesus directed his attention toward enemies with a chief purpose of converting them to his own point of view. Jesus recognized clearly enough that his attacks on the official religion of his time would result not in the conversion of his enemies, but in the death of himself. That fact is about as manifest as anything in the gospel narrative. Indeed, so far as effect on his enemies was concerned, Jesus seemed at times to be deliberately forcing issues, saying what would increase the fury of his opponents. It almost seems at times as if Jesus was trying to force the evil in the hearts of men out into expression so that observers might see the nature of the evil. At least there can be no doubt that Jesus compelled his foes to reveal themselves in their murderous malice toward truth and righteousness.

It is too much to believe that Jesus was doing this for the sake of convincing these foes. He knew too well the type of mind with which he was dealing to attempt anything of the kind. Some of his foes had already reached the condition where in their wrath against Jesus they thought they were rendering service to God. Jesus was many times manifestly speaking for the sake of the bystanders. We recall that in the Fourth Gospel Jesus in one of his prayers declared to the Father in Heaven that he knew that the Father heard him always but that for the sake of those that stood by, he prayed as he did. The ordinary hearer of Gospel truth may not be skilled in following religious arguments. From the very fact that one must so deal with human beings that one attains at least a half-conscious realization of what men are revealing about themselves in their attitudes toward truth, one can become skilled in discerning truth by the responses of different types of men toward it. One of the most instructive lessons in the understanding of human nature comes from watching how hearers reveal themselves by the attitude toward various declarations made in their hearing. More than this, the ordinary bystander could at once see the difference between Jesus and other teachers by the sincerity with which he spoke. The Gospel statement that the common people heard Jesus gladly and recognized that his authority was not like that of the Pharisees and Scribes indicates something of his power as a teacher of the masses of people. The people recognized that Jesus was talking about something that he knew from his own experience. He had discovered something. He did not have to step along from legal precedent to legal precedent to find the truth. This kind of authority bears witness to itself and is intelligible to the most ordinary of ordinary minds. The strength of such authority is not only in its sincerity but in its challenge. Those in the audiences of Jesus knew that Jesus was entirely master of his own teaching.

Christianity has at times showed an almost fatal propensity to surrender the initiative to its foes and to stand on the defensive. It is only the mind which is essentially aggressive which can be depended

upon to take the initiative and to keep it. The mind of Jesus was aggressive. Understand now, I am speaking of the utterances of Jesus which Manson has marked "P," those to be fairly characterized as polemic. I am not referring to the conversations with his disciples but instants like those where Jesus carried the fighting straight to his enemies who had asked him by what authority he did his mighty works. It will be remembered that he replied with a counter question as to the authority by which John the Baptist had worked. The Pharisees of course could not say that John had wrought by the power of God without risking the further question as to why then they had not believed in him, and they did not say that John had wrought in the spirit of evil because they dared not say anything of the kind before the people who had regarded John as a prophet. In the denunciations, also, of the Pharisees there can be no doubt as to who was acting on the initiative. An old time Christian leader once said that the policy of the Church had too often been that of waiting to see what the devil was going to do before determining its policies. There has been altogether too much in Christianity to warrant this charge.

We have to remember in dealing with evil that evil is an organized system. When our fathers talked of "the World" they at least implied that the World is an organized system. In the days of the early Church the Christian leaders thus thought of the World. Paul speaks of Demos as unfaithful because he had loved "this present world." I do not mean by this that the world is definitely organized according to anybody's plan, but such organization is not necessary. The worldly forces naturally find themselves together. They move together according to the same standards and use the same methods. The world as the primitive church thought of it was an immense leveling power pulling men into a uniformity of acceptance of secular policies. We do not have to deny a measure of moral progress made by the world during the Christian centuries but we can insist that enough of worldly standards and worldly purposes and worldly methods still hold sway to make pertinent the insistence upon the need of warfare against secularism.

The difficulty in dealing with such a foe is that any friendly approach to it is a concession and sometimes a compromise. The Christian must live in this present sphere and indeed be a part of it, but he cannot allow the attitudes and conduct of the world to dim the brightness of his ideal. Robert Smillie, one of the most powerful labor leaders in England twenty-five years ago used to insist that in dealing with the employing class he would "never accept invitations." He meant by this that coming into pleasant terms with his opponents was something of a surrender to them. The opponents were polite and agreeable and politeness and agreeableness were not the atmosphere in which a warfare for principle could be carried forward. We hear a great deal about the "round table method" in settling social disputes and indeed this method has its elements of strength. Such a method,

however, is of value only when there is a measure of likemindedness and the adjustments have to do largely with minor matters.

Once more we need remind ourselves of a truth being brought more sharply to our minds in the teachings of present-day students of human nature to the effect that reasons formally brought forward in argument are seldom reasons which determine action. Such reasons are often symptoms of something underlying, without much relation to the nature of what is underlying. Indeed it does not require expertness in psychological knowledge to discern this fact. Many years ago the late Justice Oliver Wendell Holmes wrote a book on the Common Law which pointed out that in legal arguments the formal statements do not reach the real bases of the discussion at all, that the actual forces at work are the features that are kept in the background, sometimes living interests whose existence the disputants may not themselves suspect. The aim of genuine discussion therefore is to force such interests out into expression which they can be recognized. Even if the interests are not such as to do credit to anyone, there is all the more reason why they should be brought out into the light where they can at least be looked at. Now to do this requires on somebody's part complete frankness and vigor of utterance. There is no need of anybody's abusing anyone but there is every reason why the light should be thrown into those darker places of the mind which we call the subconscious or the half-conscious. We are told in a well-known Scriptural passage that through Jesus the thoughts of many hearts were revealed. The revelations often came after statements of Jesus which compelled men to show sometimes all unconsciously to themselves, the genuine reasons for their conduct. It requires positive speech and positive action to bring the forces that control men's lives out into the open. Especially is this true when we are dealing with the large social issues which are today rightly engrossing such a share of Christian thinking. The age-old arguments in the debates between the "haves" and the "have-nots" do not always or often come to grips with the forces which really make for life or death.

The present-day students of the life of Jesus point to the incident of Caesarea-Philippi as one of the most decisive crises in the career of Jesus. After Peter's confession of his belief in Jesus as the Christ, the Son of the Living God, Jesus announced that he must go up to Jerusalem and suffer many things at the hands of the ecclesiastical authorities. From that time on our Lord manifested not so much a mood of passive resignation to the will of God, as of grim determination to proclaim the truth in spite of all the authorities might do. Peter protested against his Master's going to Jerusalem. If we can put this scene into a modern context, we can imagine a modern official adviser of Jesus, thoroughly devoted to what seemed to be the best interest of the Kingdom of God, counselling Jesus not to run deliberately into the face of danger. The advisor might have spoken most reasonably and sensibly. He might have told Jesus that he could

preach effectively and never go near Jerusalem, that the parables like that of the Good Samaritan and that of the Prodigal Son were not controversial and would be gladly welcomed in non-Jewish lands if the Jews were not willing to receive them. If Jesus had heeded such "sound" advice, he might have preached for forty years and have died in his bed. In which case, however, Christianity would not have survived for many years the death of its founder. The journey to Jerusalem with the Master's face set did not mean that Jesus was seeking to provoke his enemies to put him to death, but that he was, if need be, going to throw himself into conflict with them even if the conflict led to death.

Chapter X

The Necessity of Conviction and Its Divisiveness

A. W. MARTIN

THE simple fact that this topic is included for discussion in this conference is in itself significant. It is simply another "straw in the wind" emphasizing the growing feeling among Protestant ministers in America that our message lacks the positive note in a great many areas of vital human experience.

The current political scene offers numerous illustrations of the disastrous effect of the lack of sincere and positive conviction on the part of national leaders. Mr. Wendell Willkie, for example, is having some difficulty in winning the complete confidence of the public mind in his present position as an ardent supporter of the nation's war effort, because he is under the necessity of waving aside as mere campaign thunder the severe criticisms of the Roosevelt administration which were his stock in trade during the recent presidential campaign.

Secretary of the Navy, Mr. Knox, is also having some difficulty at this same point. When Mr. Knox was a candidate for the vice-presidency, he charged Mr. Roosevelt with such political sins as the development of a political machine worse than that of either Hitler or Mussolini. Then, when the election was over, he not only accepted a position in President Roosevelt's cabinet, but, as far as the casual observer can see, turned wholeheartedly to the task of helping his chief build up the very political machine which he had only recently declared was threatening the life of the nation.

But politicians are not the only ones guilty of intellectual and spiritual salamandering. One of my best friends in the ministry is a handsome, brilliant chap who preaches with great unction and visits like "nobody's business." Walking down the street, he can speak to more people and pat more men on the back per block than any minister I have ever known. Yet, not long ago, I was amazed to learn that a layman in his congregation, desperately ill with a fatal disease, had confided to a friend that he really did not care for any more visits from his pastor because, as he put it, "he doesn't seem to be sure of anything."

Hard boiled newspaper correspondents agree that there is now a deeper interest than ever before in religion among men in the armed forces of our country. Editorializing on this theme, the magazine *Life* pleads for deeper and stronger convictions on the issues of life that really count in these strong words: "America never did take a stand on the things that Joe's father thought he was fighting for, and

the world just fell apart into a second and bigger world war. Joe, Junior, now on Guadalcanal, is no political philosopher. But he is aware of what happened to his dad, and all he can say is that, being under fire on Guadalcanal is a hell of a way to lead a purposeful life." (*Life* magazine for December 28, 1942, page 16.)

All this would seem to indicate that the Christian minister stands today at the crossroads of his greatest opportunity. Surely, if ever the words of St. Paul in his first letter to the Church at Corinth were pertinent, it is today: "For if the trumpet give an uncertain voice, who shall prepare himself for war?" (I Cor. 14:8). Business men are being driven to distraction by the confusion and exacting demands of the economic scene. Young men in the army training camps are terribly perplexed as for the first time in their lives they are faced with the necessity of formulating some sort of working philosophy for the guidance of their lives in a situation that calls blandly for the killing of their fellow man. Fathers and mothers, wives and sweethearts of men in the armed service are torn daily between the conflicting loyalties of family and nation.

And it is no magic "cure-all" that these distressed and confused parishioners of ours seek. They are asking for words of assurance about the basic realities of life and death.

Obviously, the word that Christian ministers should speak today isn't simple, or easy. The Federal Council discovered that in the Cleveland meeting the other day. And so did the Council of Bishops of The Methodist Church.

And it is also quite obvious that in certain areas of human relationships the Christian word of conviction by the minister will prove quite devisive. One can preach, for example, the broad and general statement that "God is the Father of all men," without the slightest objection from any section of the pews. No pastor has ever been asked to resign for preaching his convictions that "God is love." One of our bishops has a great sermon on "Positives for Today," in which he singles out the following affirmations from St. Paul: (1) "I know him whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." (2) "We know that all things work together for good to them that love the Lord." (3) "We know we have a building of God a house not made with hands, eternal in the heaven." Nobody objects to the preaching of these great positives by the bishop, or by anybody else.

Objections arise only when the Christian minister attempts to offer a word as to the specific application here and now of these great principles to the acute and immediate problems of human relationships. It is quite one thing to preach the Fatherhood of God and the Brotherhood of Man in general terms, and something entirely different to point out that these principles not only imply but demand "brotherly" treatment of all men regardless of race, color, or condition.

It is, therefore, in the specific and immediate application of the minister's convictions to the practical problems of life that these con-

victions prove to be devious. Jesus found this fact to be true in his earthly ministry. As long as he talked in more or less general terms about the Kingdom of God, he had no trouble with either the Roman government or his own fellow countryman. But as his teachings began to take definite form in terms of concrete human relationships the cry arose: "This is a hard saying; who can hear it?" (John 6:60). Perhaps the most tragic verse in the entire New Testament is that incidental remark of John: "Upon this many of his disciples went back, and walked no more with him" (John 6:66).

The preaching of the truth, therefore, proved devious for Jesus. But the fact of division did not cause him to soften his words or alter his convictions. Instead, he put the issues squarely before the Twelve by turning to them and saying: "Would ye also go away?"

Let's engage for a moment in a bit of wild speculation! Suppose that Jesus had trimmed his sails to suit every wind that blew in his day! Suppose that he had modified his convictions to suit the varying demands made upon him by the religious and political leaders of his day! Suppose that he had meekly accepted the situation as he found it on that eventful day when he drove the money-changers from his Father's House! Suppose that he had yielded to the insistent demand of his disciples that he stay away from Jerusalem during that fateful week of the Passover! Suppose that he had consented to hear the popular demand on Passover Sunday that he accept the throne of the house of David!

One could go on endlessly enumerating the opportunities that Jesus had for compromise with his convictions. But every one of us is absolutely sure this morning that as far as Jesus is concerned just one little compromise in even the most insignificant of issues would have spelled ruin for his ministry to a lost world. There is no getting around that. He could not minister to a confused and broken world in his day by compromising his convictions.

And neither can we in our day. Hard and difficult though it may be, the Christian minister today must stand by his convictions, no matter what happens to him, to his family, or to his Church.

This loyalty to one's convictions is necessary, in the first place, to the minister's own growth and spiritual development. As ministers we are partners with God in the business of building a kingdom that is more than this world. God hasn't done all the work. Nor, is he through with creation.

Furthermore, man is more than a silent partner in this joint enterprise with God. God expects man to do some original thinking and acting. In a word, he expects us to "stick our necks out," in behalf of any idea or enterprise that we think is really worth while. God expects us to back our judgment with everything that we possess, and with our very lives, if need be.

Most of us are oftentimes discouraged with the apparent lack of material with which to work. And also with the apparent lack of co-operation on the part of others. We do not like to stand alone.

Most of us are tempted to excuse our lack of conviction with some such words as these: "If this war hadn't broken upon the world, I would certainly be leading my Church to support some great missionary project. But what's the use? The Germans, or the Japanese, would only destroy what we might succeed in building. If Hitler and Mussolini and the rest of them would only behave themselves and give me a chance! Then, would I indeed be able to think the thoughts and dream the dreams that would enlighten the people of the earth!"

No, you wouldn't do anything of the kind, brother! There is plenty of material in God's universe to keep us busy, regardless of what Hitler may or may not do. I love that poem of Edwin Markham's, "Earth is Enough," because it describes our responsibility with such great beauty and clarity:

We men of earth have here the stuff
Of Paradise—we have enough!
We need no other stones to build
The Temple of the Unfulfilled—
No other ivory for the doors—
No other marble for the floors—
No other cedar for the beam
And dome of man's immortal dream.

Here on the paths of every day—
Here on the common human way
Is all the stuff the gods would take
To build a heaven, to mold and make
New Edens. Ours the stuff sublime
To build Eternity in Time! *

Loyalty to conviction is also necessary to any adequate contribution on the part of the minister to the growth and development of the Kingdom of God. The minister's chief asset is his sincerity. Rob him of that, and his leadership in all things spiritual drops to zero. A wag in my town described a recent sermon by one of our ministers by saying that as far as that particular sermon was concerned, the minister was very much like Columbus on his first voyage to the new world: "When he started, he didn't know where he was going. When he got there, he didn't know where he was. And when he returned, he didn't know where he had been."

If the Kingdom of God is to be manifested here upon this earth in any worth-while degree through the Methodist Church must be led by ministers who have a vital sense of mission. It is not essential, as I see it, that we shall have the same opinions on any particular problem; but it is essential that our convictions on all problems affecting the vital relationships of God's children shall be so sincere and so positive that in the midst of this confused world we can bring a message of faith and hope to all.

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A friend of mine remarked the other day in somewhat of a congratulatory tone that he had discovered that he could use his sermons with practically no change as talks in the luncheon clubs of our town. Of course, that may mean that the luncheon clubs of our community are of an unusual sort. On the other hand, it may mean (and I fear that is the real situation) that his sermons are of the typical luncheon club variety—nice, little talks, that pat everybody on the back intellectually and spiritually.

Not long ago, I was down in the basement of a friend's home. That basement was dark and gloomy. But through one small window shone a ray of sunshine. And over in a corner was a little plant that under the influence of that ray of light was making a brave bid for a place in life's scheme of things. That ray of sunshine, shining for only a few brief moments each day, was to that little plant a vital source of life. Without the light, the plant could not survive.

There is a Light of men which shines amid the darkness of this world. And there was a man, sent by God, whose name was John, and whose business it was to "bear testimony to the Light, so that all men might believe by means of him."

Thank God, there was no lack of conviction in that testimony. Another day this same preacher whose name was John was standing with two of his disciples when Jesus passed by. "Look," said John, "there is the Lamb of God." And "the two disciples heard what he said and went after Jesus." (John 1:37, Moffatt's translation.)

There was a preacher with a clear and certain testimony. No doubts in *his* mind. No effort on his part to fit his remarks that day into the current notions of the Jewish Messiah, or to reconcile his statements with the latest findings of the scribes and Pharisees. Instead, there was a simple and plain spoken declaration of a sure conviction that had made captive his heart: "Look, there *is* the Lamb of God."

And his conviction carried weight with his friends. They were so impressed that they didn't even stop to ask questions. "They followed Jesus."

And so the Kingdom of God has been builded in every age by men of conviction.

Finally, real peace of mind comes to the minister as he establishes his convictions. Learning where we stand, others will respect our positions. Having determined the *main* direction in which our labors shall go, we are able to handle the infinite variety of minor problems that arise from day to day with a minimum of time and effort. There's a bit of verse from Victor Hugo that suggests the ultimate victory of the person who remains steadfastly loyal to his convictions:

On a bough that swings,
Sits a bird that sings,
Knowing that he has wings.

The way ahead of the minister who stands by worth-while convictions in all the relationships of life is certain to be filled with hardships,

dangers, and real suffering. The consuming conviction that mastered the life of Henry Hudson, the famous explorer, led him to seek again and again the northwest passage around North America to the Pacific Ocean. On his fifth and last voyage Henry Hudson sailed the little ship, "Discoverie" into what is now Hudson Bay late in the autumn of 1610. After a winter of great privation and suffering, the majority of the crew rebelled against Hudson's leadership, and placing him and eight others who refused to join with them in a small open boat, set them adrift upon the icy waters of Hudson Bay and sailed the ship "Discoverie" back to England. Among the number left with Hudson were his twelve-year-old son and John King, captain of the "Discoverie."

No one knows what happened to Henry Hudson and this little band left afloat in the open boat. No word was ever received from them. But Henry Van Dyke, in his poem, "Hudson's Last Voyage," imagines what happened. At first, Hudson is bitter toward the faithless sailors who have deserted him. But soon his conviction that there is a northwest passage reasserts itself. Some day, it will be discovered. And why not by him?

"Yes, I seek it still—
My great adventure and my guiding star!
For look ye, friends, our voyage is not done;
We hold by hope as long as life endures!
Somewhere among these floating fields of ice,
Somewhere along this westward, widening bay,
Somewhere beneath this luminous northern light,
The channel opens to the Farthest East.
I know it—and some day a little ship
Will push her bowsprit in, and battle through!
And why not ours—tomorrow—who can tell!
The lucky chance awaits the fearless heart!
These are the longest days of the year;
The world is round and God is everywhere,
And while our shallop floats we still can steer.
So point her up, John King, Nor'west by north,
We'll keep the honor of a certain aim
Amid the peril of uncertain ways,
And sail ahead, and leave the rest to God." *

* From "Hudson's Last Voyage," by Van Dyke, Charles Scribner's Sons.
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Chapter XI

Dealing with Sinners

MERTON S. RICE

WHEN Harald Begbie published that very compelling group of short spiritual biographies which he called "Twice Born Men", a world read it with appreciation as illustrative of the great power of the Gospel of Christ to regenerate wicked men. I read the book many times. I wrote Dr. Begbie asking him to give us another book, which I have always believed would be of even greater value in the ordinary work of the ministry, and quite as interesting as well—the compelling stories of the lives of those who had not been dressed in rags, nor starved to hog-lot diets, nor stained by great crime but still were the actual men and women whose lives though outwardly well clad, were inwardly eaten away by the fatal termites of sin.

I insisted to Dr. Begbie that such a book would be of super-value to ordinary evangelistic work. He answered me by trying to toss the request back to me as something to do. That volume has not been written, but I am sure its need abounds. Nicodemus needs Christ as much as the Woman of Sychar.

Just who will define the meaning of this task as expressed in approach to sinners? As a minister of a number of years of experience in emphasis of an evangelistic appeal, I am sure I have seen, and not infrequently, the disclosure of cases wherein the popular estimate of the character of those involved was indeed due for some radical revision.

How to deal with sinners is as varied a matter, as are the sinners themselves. From stumbling fear-struck Adam, all the way to the hypocrite who may be before every preacher who arises to preach on Sunday, the manner of approach must be different. A camouflaged prophet lying beside the road to startle to conviction a wicked Ahab; a daring Nathan telling King David the piercing story of the mean man who killed the little pet lamb; Jesus Christ in His divinely skillful manner stopping under an occupied tree to call a well-known sinner down while he invited himself over for dinner that he might bring salvation to that house; or sitting on a well-curb with a woman who would not refuse this classification of sinner, and to whom, and through whom he could get the hearing of a whole town—I would seek thus to say that we are not so much to look for method, or manner of approach or rule, as we are to keep ever evident the fact that religion, as manifest by Christianity, is out to win men and women to God. And that is evangelism.

Such a task is an endless challenge of interest. The approach is as varied as is the individual you seek to win, and winning folks to God is an individual task. It was a wise man who upon being asked or the best volume ever written upon the subject of individual evangelism, stepped across the room and picking up the last issue of the city directory handed it to the inquirer.

If by the good grace of God I am privileged to get home to heaven some day, I am going to hunt out a man who might well be thankful that I was, one rain-blinding night, driving an automobile along a city street. His salvation might well be called a compelled entrance. He stepped suddenly from between parked cars along the curb, squarely in front of my car, and was stuck. I was driving slowly and he tried desperately to hold to the radiator and keep from going under the car. He slipped his hold just before I got the machine stopped, and was rolled underneath. I had visions of a man torn into many pieces, and as I flattened myself on the soppy pavement to drag whatever I could get hold of from under the car, I was startled to hear a voice, "I'm all right!" I called eagerly back, "Come on out here and let me see if I can confirm your estimate."

By the co-operative effort of both of us, we stood him up. I said, "Brother, I am not trying to kill men, I am trying to save them." He allowed I was a bit rough in my method, and I told him I was a preacher, evangelistically inclined. He answered, in increased interest as he rubbed off a little more of the grime of the street I had been mopping up with him as a mop, "Are you a preacher?" I told him I tried to be one. He asked, "What kind of preacher are you?" I told him that was a much disputed question, but I preached in a Methodist Church. He replied quickly, "I used to be a Methodist, and went to church all the time." I assured him this I was putting on was somewhat of a visitation evangelism endeavor, and my advice to him was to get right back in church where he belonged, and never to take the risk of walking along Detroit streets unless prepared to die. I referred him to a passage of scripture which reads according to the Detroit revised version, "Go out into the avenues and knock them down, and drag them in," and I am after you. He promised me right there he would be present the next Sunday morning. When I arose to preach, there he sat, on the front seat. I introduced him to the people, told the story, and urged them to make use of every approach as a means of getting religious attention from folks. That man never missed a service from that day till some time later, he was transferred by his company to an Eastern city where I hope if he has grown careless again, some one will hit him carefully again, and bring him in.

Of course I would not suggest so rough a translation for the lovely story Jesus told of getting the invitation effectually around, but the revised version does put it here, "constrain them to come in." There surely should be found by those, who now seek to issue an effective invitation, some method that would get results and bring into God's house many that have been missed. It might be, among them, are

many who up until now do not even so much as know they are wanted.

Expert salesmen seek to impress their men with an element of salesmanship. I would not endanger the work of evangelism with terms that smack of commercialism, but I would recognize the value of what they term their first step to a sale, "approach." The salesman who is sure of the product he has to present, seeks eagerly to get an audience. I wish it were possible to get the reality of that fact without its commercial flavor into a sane appreciation of Christian workers.

I had a broken-hearted father come to tell me an almost untellable sorrow one day that had left him speechless in exposure of his own inability. His boy, dying on a cot in a hospital, sent for his father, who journeyed far to sit beside him as he died. When the father, who once had been a splendid church man, and a Sunday school superintendent, came in, the boy asked him to pray for him, and the father had to look at him, knowing he knew his life, and say, "Son, you know I cannot do so." Then the boy pulled a pocket testament from his gown and said, "Well, I will pray for myself, and for you. A man whom I knew not gave me this on the train, and showed me the truth. In it is his name. I would give anything if you would find him and tell him."

When the father brought the lifeless body of his boy home, he came bringing to me the Testament, and in it was the name of one of my much prized friends who did know wisely and effectively how to get an audience for his faith.

The beginning of the Christian church knew nothing of the folks in it who, as we now so frequently hear, were without interest in evangelism. Evangelism was nothing more nor less than the expression of aggressive interest in the growth of the cause. Let us not allow the great word to be degenerated in our minds, as applied only to some method of somebody whom we do not approve. Evangelism is the persuasive winning of folks to Christ and his church. It may be done in bold espousal in a public move about an altar. It may be done as I found one day in the quiet decision of a skilled tool maker sitting in the gallery as I was preaching. From that moment his life was changed. The skill of his mechanics put him on through college, and through seminary, and this hour he is one of the most glorious chaplains who ever worked along with men in hard places.

It may be through the lips of a lovely little lad who as he came to die the other night, sang with beautiful expression "The Old Rugged Cross" as his father and mother, who had not taught it to him, bowed to acceptance of that which made the scene so great.

It may be the case of an old ragged man to whose wretched lonely bed I was called one midnight in one of the most wretched tenements I ever entered. The halls were full of rough men witnessing the last moment of one of their number. As I entered the bare room the poor old fellow said, "Mister, have you anything to say to a poor old

man who is dying?" I made quick reply. "I have a good deal to say to just such a man as are you." I pulled out my little Testament to read, and when I began, "In my Father's House," he broke in and said, "I knew you would read that, sir, if you knew anything." I was sure I saw signs of a past that had been roused. "Do you know that?", I asked. "I have known that all my life," said he; "I have not always been as you see me here now. My dear old mother taught me that, as just a little lad I kneeled at her blessed knees. Oh, my God, I was a clean little lad then!" And I tell you he was the preacher then and had the attention of all those hard men. Only God knows how many other memories were that moment stirred. As I tried to pray, I firmly believe that poor, wrinkled old hand was grasped of God, who right there lifted another soul out of rags, and dirt and sin, and took him along home.

And all those cases, thus hurriedly listed, to which we could easily add and add: all that I say is evangelism. Let no one ever say he does not believe in evangelism. Evangelism is the growth of the group of God's people here on earth. It isn't a method. It is a fact. And Christians are charged to keep the growth moving along.

To dare the task of an evangelist is a judgment in character. A missionary said, in trying to lead those of Christless land into Christian character, that he was constantly met with the inquiry, "What is a Christian like?" Just how could he dare take the test of his finally compelled answer? He was forced at last to step squarely up to the judgment and say, "I am a Christian!"

He who would successfully lead those about him to the acceptance of everything his faith implies, is required to hold conviction of the reality of the faith he preaches.

All along hedge and highway the resulting influence of our genuine interest must be a compelling invitation. Whatever the church of Christ can do to seek and to save the lost, that the church of Christ must do. The success the church has had thus far has been won by a church that has become actively and invitationally concerned about the folks within call.

The church of Christ is destined, because it is his church, to become the ultimate home of humanity. Christ's gospel is bound to become the universal liberator and instructor and reconciler, and salvation of all the people of the earth. Some great final victorious day Christ shall sit enthroned in the loyal worship of all mankind.

Send out the call!! Go with the invitation! Go to every hedge and highway and compel them to come in. Humanity awaits the conviction that it has been put under siege for Christ. His church is commissioned to bring all men in.

With such a Saviour, with such a feast spread, with such a needy humanity available, with such an earnest invitation as we have been given to extend in his Name, surely we should get such a task so passionately on our hearts that not a hedge-corner anywhere, nor any streaming highway, shall be missed.

Chapter XII

Preaching Unpopular Truth

HENRY HITT CRANE

IN assigning me this subject Dr. Anderson stated with characteristic, if somewhat quizzical, candor that he did not wish me to present an academic dissertation, but rather a practical discussion of the method whereby a man may preach unpopular truth and "get away with it." Then, lest there be some misunderstanding, as he doubtless knew there would be, he added: "By 'getting away with it' I do not mean anything unworthy. I mean that method whereby a man can speak out his mind frankly and still keep the respect and confidence of his followers when he and they disagree."

In such tense and terrible times as these, every sincere minister of Christ who takes seriously the prophetic function of his vocation, must readily recognize the cogent relevancy of this theme and the importance of dealing with it practically and realistically. To that end I have raised with myself four obvious questions: Why? What? When? How? I recognize that the last query bears most directly upon the subject as stated, and I shall deal with it subsequently in detail. But until we have frankly faced and satisfactorily answered the first three issues, an adequate solution to the last is virtually impossible.

First, then, *why* preach unpopular truth at all? Why not be adroit, skilful, wise enough to avoid issues that are controversial, disturbing and inevitably provocative of trouble? There are certainly many matters of importance that may be preached about without creating antagonism and dissention. In tragic hours like the present, when compassion, comfort and courage to endure are so essential why not speak the word that blesses rather than the one that burns? "Comfort ye, comfort ye my people, saith your God." Surely that divine command has never been rescinded, and is as imperative today as in that ancient yesteryear.

Besides, there is a war on right now. "We've got a job to do." Is there anything more important than winning the victory for freedom? To talk about loving your enemies, returning good for evil and doing unto others as you would have them do to you may sound pious enough, but when there is so much at stake in this war, isn't it almost subversive to express such sentiments? Won't it weaken morale, slow up production and cause disunity? Granted that war is evil. Whether we will or no, we are all involved. We might as well make the best of it. And what is to be gained by defying the will of the majority, anyhow? We shall only get ourselves soundly

disliked, to say the least, and the result will be such loss of influence as will destroy our effectiveness altogether.

I state the case as fairly as I can—and I frankly confess I feel the appeal of the argument. It is an altogether legitimate, normal and valuable instinct to desire to be popular. In fact, I believe it is our duty to be popular. For only as we are liked, admired, held in esteem do we have the positive influence over others that we ought to have. For anyone to say he does not care what people think of him is, I think, to mark that person as something of a fool or a liar, or both.

But there are two kinds of popularity: the ephemeral and the permanent—and often one must be sacrificed for the other. Lafcadio Hearn tells a story of an Oriental hero who owned and worked a highly valued rice field that covered a hilltop overlooking the sea. One day during an earthquake, from his high vantage point, he saw the ocean swiftly withdrawing from the familiar shore. It looked like some prodigious animal crouching for a deadly, destructive leap, and he knew that leap would be the tidal wave. He saw also that his neighbors working in the low fields must be speedily gathered to his hill or be swept away. Without second thought and with a grim determination, he set fire to his cherished rice-ricks and then furiously rang the temple bell. His neighbors thought his farm on fire and rushed to help him, only to discover that he had deliberately started the blaze himself. They were very angry and berated him roundly, saying that he was insane thus to jeopardize the common possessions of the community. But he only smiled and pointed to the sea. From that safe hill, they saw the swirl of waters over fields just forsaken—and knew the cost of their salvation. Then they realized the worth of him who risked their ready wrath to gain their lasting gratitude. With rare insight Hearn entitles the story, "A Living God"; and tells us that the people of those rice fields afterward used to go to the temple to worship their neighbor's spirit. His popularity endured.

Contrast with that the willingness to remain silent of those who claim the right to live on the lofty hills of God whence, if they will but look, they can behold the sea of sane human relationships withdraw from its accustomed shores in the menacing crouch of war. Yet they give no realistic word of warning lest they jeopardize their present popularity—and prized possessions. What think you will be their influence in the long tomorrows?

Why preach unpopular truth? Because when life is organized on assumptions that are utterly at variance with the abiding principles propounded by One Who had the long look, principles that are as enduring as the laws of the universe, nothing is more superlatively imperative than that those truths of the living God be proclaimed. To utter smooth and comforting sentiments when the tidal wave of global war is upon us, instead of challenging those who live in the low valleys of their immediate concern to climb the heights of sacri-

ficial goodwill is to forget and to forfeit the prime prerogatives of the preacher's profession.

As one of our modern prophets declares: "There are only two possible adjustments in life; one is to suit our life to the principles of Christ, the other is to suit his principles to our life. In other words, one must either live as one believes, or believe as one lives. In the face of the modern mood so grimly geared to the war philosophy, the preacher must decide for himself whether he will come down from the cross-crowned hill in response to that mood, or whether he will remain there like Christ and draw the whole world Christ's way. He must definitely decide whether he is going to try to make Christianity fit men, or whether he is going to try to make men fit Christianity." The former alternative has all too often been tried—as in the last war which we thought we had won. The procedure is popular for the nonce and elicits much praise and promise of reward after the suicidal struggle has ceased. But surely Christ's principles must outlast the passions of men, and he who proclaims them in season and out may suffer sinister consequences, as did his Master, but he will "get away with it" in the long run, as the compromisers, the casuists and the experts in expediency never do. "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

But popular or unpopular, What is truth? How can we be so sure that what we preach *is* truth? For the preacher this cannot be a mere academic question; it is essentially a moral decision. The truth we preach is not simply a philosophy; it is a Person. It is not an abstraction; it is an Incarnation. It is not a lot of words; it is the Word made flesh. It is not a theory; it is Christ. As the mighty preacher Paul declared: "The Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified." If that fact is kept clear, a vast amount of rationalization and confusion can be avoided.

This clever attempt to escape the necessity of championing the Truth by raising pretty, padantic problems is as old as Pilate's famed phrase, "What is Truth?" The equivalent of this has doubtless been reiterated by every coward who has been confronted with the deadly serious dilemma of what to do with Christ when, in one way or another, he inevitably challenges Caesar and his mighty Empire. Imagine, though, the appalling ineptitude of the question! Here was Pilate face to face with the fullest vision of the Truth he could ever again hope to see—not abstract, general, vague; but Truth Incarnate, visible, tangible, capable of being championed, followed, obeyed—and he does not, or he will not *let* himself, recognize it. It was as though one were to stand in the full glory of the unclouded sun and ask, "What is Light?" Small wonder Christ was silent after the stupid, evasive question was put. He understood what Pilate was trying to

do. He was trying to avoid the unpleasant necessity of doing his duty lest it jeopardize his alliance with Caesar. He wanted to wash his hands of the whole matter—because kowtowing to Caesar was much more practical, popular, pleasant and well-paying than championing Christ. But raising academic questions and much washing of hands will not do. The results are too terrible. "We crucify the Son of God afresh, and put Him to an open shame."

Now we are ready to ask our third question: When shall we preach him—his Way, his Truth, his Life and Death and Resurrection? Obviously the unequivocal answer is now. It cannot be postponed to some future date when the times are more propitious, the situation more safe. The assumption that the teaching of Jesus, the application of his principles and the acceptance of his way of life was not intended for immediate adoption, seems to me to be preposterous. This doctrine of a time-lag is heresy of the wicked sort. Where in the Gospels is there the slightest justification for any delayed-action discipleship? Jesus' most characteristic demand was for immediate and complete obedience. No excuses were acceptable—not even the urgent need of looking after newly-purchased property, expiring parents, nor a newly-wed wife. The Gospel of the Kingdom is not only an ideal, but a method of attaining that Ideal. The very fact that he insisted upon unhesitating experimentation in the use of his method was what made his teaching unpopular. As long as he merely quoted the prophets and talked about the coming of the Kingdom, no one objected to his message. It was when he declared that the long-looked-for day had arrived; that the future had become the "now"; that the perennially postponed "some day" had become "today"; that His popularity waned with a vengeance—rioting arose and murder was planned. As the Anglican, Paul Gliddon, says: "If Jesus had glossed over the time element, if he had been content, like a polite ecclesiastic, to let his teaching be definite about the 'how' of the good life, but vague about the 'now,' then he would certainly have escaped both dying on Calvary and living in history. Every man has Utopia somewhere in his thoughts. The sound man defers it to 'any other business'; only the more dangerous fellow places it as 'the next subject on the agenda.'" For every preacher, as for every sinner, the only time there is, is now.

Finally, then, since the world is so obstinately, stupidly and persistently set on trying to practice principles that are wrong, and as proclaimers of the truth we are under divine obligation to try to set the world right, we see why we must preach "unpopular truth"; since we must preach Christ as the Way, the Truth and the Life, rather than our own pet opinions, panaceas and programs, we see what is the "unpopular truth" we much preach; and since "today is the only day of salvation," we see when we must preach "unpopular truth."

We now come to the most important question of all, namely, How preach "unpopular truth" and "get away with it." Frankly, I

do not know. What servant is better than His Lord? The Master alienated the crowd, antagonized the ignorant and the wicked, irritated the intelligentsia and the influential—and at thirty-three he was crucified by the combined cruelty of all. It is by no means a minister's prime concern, therefore, whether he can "get away with it" or not. His major fear should always be lest he get away *from* such preaching. For the Gospel *must be preached* "quand même"—in spite of everything—and with such fearlessness that what happens to the preacher himself as a result is a matter of very secondary importance. People may be hostile because the preaching is so true that it is unendurable to those who live with lies; in which event the ancient road to some form of crucifixion simply has to be taken. But then again people may be justifiably hostile, for the preaching may impress them as being of men rather than of God, as being a biased or partisan interpretation of events rather than the imperial persuasiveness and power of Christ; in which event the ancient road of repentance and prayer for forgiveness has to be taken both readily and rigorously.

Much of the difficulty incident to preaching unpopular truth, however, derives not from the nature of the truth itself, but from the way it is preached. A disgruntled temperament, a subtly soured spirit, an antagonistic attitude, a gratuitous belligerency, a spiritual insensitiveness, an egregious egotism, an arrogant dogmatism, a condescending omniscience—any of these unfortunate characteristics may so distort and twist the meaning of the truth that its utterance will alienate the hearer altogether. It always takes two techniques to tell the truth. The easiest part is saying your say; the hardest part is preparing the mind of your auditor to hear what you actually say rather than what he thinks you say when he sees your manner, senses your attitude, or divines your spirit. To be sure, therefore, that one's spirit is right when he enters the pulpit is quite as important as his intellectual clarity and conviction concerning what he is going to say.

Doubtless every sincere minister has his own devotional disciplines whereby he seeks to prepare his heart as well as his head for his prophetic office. I have a very simple, but very searching, procedure that perhaps I should share with my brethren despite the fact that the last of the three practices is of necessity so intimately personal. The first two are quite essential to all; the third is indispensable to me.

Primary and supreme in importance, it seems to me, is the deliberate immersion of oneself in the spirit of Christ. By prayer, by the most inspiring devotional reading, by disciplined meditation I must practice the presence of my Master—so that I "see Jesus only" at the core of my consciousness. To make him so real, so alluring, so fully in command of my life is my objective. To paraphrase a famous statement, I say to myself: "This above all: to him I must be true, and it must follow as the night the day I cannot then be false to any other."

Secondly, I must unhesitatingly immerse myself in the love of my people—all people, of course, and then *my* people, my very own. I think of them as individuals, as a group, associated in various organizations, with their loyalties, their problems, their joys, their frustrations, their hurts, their needs, and most of all their infinite value, their matchless worth in the sight of God—and in my sight, too. And then, without allowing an ungracious, mean, critical memory to contaminate my thought of them, I love them—with a vast compassion and a consecrated concern for them. To the degree that I cleanse my spirit with such a flood of affection for my people, I find them almost invariably willingly receptive to anything I say. Not that they always agree; they don't. But they listen attentively, appreciatively, creatively—and whether they agree or not, they show me in a thousand ways that they want me to preach whatever I believe to be true without fear or compromise. If a preacher really loves his people hard enough, they will know it—and they will not only allow him to utter his deepest convictions, they will virtually compel him to do so by the urgency of their expectation.

Lastly, I believe the man who would bravely proclaim unpopular truth needs as an example someone in the long line of Christ's servants whom he has actually known in the flesh. For me, it is my own father. I deliberately immerse myself in the spirit of my own earthly father, who, as long as I can remember, has been my ideal of all that a minister should be. I have a life-size, head and shoulders, photograph of him in my study, always in the choicest and most central position on the wall. Very seldom do I enter my pulpit without standing a brief while before this likeness of him, to commune with his valiant spirit. I think of his character qualities; his magnificent courage that undergirded all that he said, did and was, with a certain steel-like strength; his unimpeachable integrity of mind and morals that gave him an inviolate immunity to the shafts of his enemies; his purity of motive that produced not only an amazing power of utterance but an unwavering faith in the eventual triumph of right and the defeat of wrong; his vast sympathy for all, but particularly for the underprivileged, the sick and the exploited; his unquenchable, deliciously spontaneous sense of humor, his flashing repartee and utterly original rejoinders; and most of all, his all-consuming obsession to serve his Master and His Cause with such prodigal devotion that he hurled his life away in a veritable ecstasy of selflessness, so that of him, too, it could be said: "He saved others, himself he could not save." They say he died—thirty-five years ago, when he was but fifty-three, and I a mere lad. But I remember him as though he were with me now—as he surely is. I revel in the richness of my heritage, but I'm awed at the responsibility it imposes—so I pray hard for help. Then as I start for the pulpit I find myself repeating the magic lines of the poem my uncle, Frank Crane, wrote about my father the night the latter died:

THE TRUE DOMINICAN

Domini-canis—Hound of the Lord!
This grim name from the Dark Ages
Suited him, fearless, faithful;
Whelped in the wide West,
And set to guard God's sheep
Here in New England;
A conscience more than Puritan.

Life and death, riches and poverty,
Favor and fear, heaven and hell,
These are lures for the weaklings.
He wanted, longed for, just one thing,
To hear his Master's voice,
And—to Obey!

And yet—his heart!
As big as brave;
Oh, tender as a whispered prayer it was,
Seeking his Master like a creeping flame,
Enfolding one woman with a passion ever youthful,
And to his children and his friends
A City of Refuge—
God! how he loved us!

His was the world-old simple creed
Of honest men, whatever their faith:
"Wrong's wrong and to be hated,
And right's right and to die for!"
He knew his enemies and fought hard,
So that they loved him, too;
For a fighter's a man's man when he fights fair
And uses only the weapons of God.

We will call him Domini-canis, the Lord's Hound,
He was to us more than a man;
For the best of men will waver,
But he was Christ's great watch-dog.

As we look on his strong face,
Dead—dead—
In the still parsonage chamber,
Right by the church,
He seems to lie at his Master's door,
Like the Lion of Lucerne, guarding the lilies.

Before him fraud, greed, drunkard-makers,
And the whole cruel, sly wolf-pack;
Behind him, guarded, the lilies of love and home,
And Christ's sheep feeding;
And between the two,
Dead at his post,
Gentle and brave,
My brother! God give me a place by him!

Chapter XIII

Behavior Under Difficulties

JOHN BENJAMIN MAGEE

You may remember that self-righteous person who came to the Master talking about being really generous and forgiving his brother as many as seven times. Jesus replied, "Seven times? My goodness no. That's nothing. You must forgive him seventy times seven." And I imagine that Peter, for he was the guilty man, went away looking for a small hole into which he might crawl.

Being put through a training as a commando, they say, is hard. But it is not one-two-three with being a top-rate Christian. Desert fighting, jungle hardships, training camps of all kinds may toughen a man's muscles and may toughen the spirit also somewhat; but for the real man-making experience let him go inside of himself and manage his own emotions, adjust his disposition, forgive his enemies, and take amiably the exasperating world about him. What comes out of that is a man worth reckoning with.

One who wishes to become a good minister of Jesus Christ must begin with himself. Unless he is in command of himself, he has no right to try to command somebody else. He may face the human problem over and over again, but he must not become such a problem himself. He is called upon to live as well as he can in a world that is very full of annoying people. He may be sensitive, painfully sensitive, sensitive like the negative of a camera, (and sensitiveness is always negative), but he must never expect anyone to smooth his ruffled feathers. Until seventy times seven, that is eternally, he must be willing, gladly, to do it for others.

Jesus was a master of this art. He never got angry, that is, never unrighteously angry. He never tried to hurt others. It is one of the sweet mysteries of life how he did it. How could a man so young know so much about things that take a long life time to learn? In the handling of people, or in his social conduct he spoke and acted as one having authority and not as the psychologists. If the two sons of thunder, seeking self-preferment, together with their aggravating mother, came looking for personal honors, he could calmly mix the bitter cup that such favors bring, and make them drink, and like it. If Peter, the preposterous braggart came boasting, he let Peter's own horrible failures blast the foundation out of his self-conceit.

If the traitorous Judas, trying to keep to the shadows, suddenly silhouetted himself against the bright sky of Jesus' own impeccable conduct, Jesus didn't show it to others, nor excoriate him, but al-

lowed his own retribution to handle the case. If Pilate or Herod or Caiaphas came judging him, he kept his own lips locked, and through silence confuted and shamed their arguments and witnesses forever. He might be imposed upon and win the offender to himself, or let the other turn away sheepishly and embarrassed. He could walk straight into a trap which had been set for him, and could walk out again in time for the trap to spring itself upon the one who set it. He drew realistic pictures of a Day of Judgment in which every or any man discovers the judge or himself to be himself. There never has been any human being who knew so well how to deal with aggravating people and the difficulties which they would create. He is the perfect example of how to behave under difficulties.

THE WORLD OF PERSONS

Ernest M. Ligon in one of his books calls a part of the roll of difficult people by saying they are "vain, jealous, envious, anxious, always having hard luck, bullying, gossiping, unable to take criticism, pretending to know it all, refusing to join a group, wanting flattery, grandstand players, poor losers, extremely profane, pugnacious, suspicious of others, and other variations too numerous to mention." Perhaps we are among them. These are the problems. We are the problem.

We live in a world of persons. Jesus didn't cure souls by absent treatment. He went among the people. He accomplished it by a direct application of love. If we are his representatives we are going to live among mean people, hard people, exasperating people, and learn not only how to get along with them, but show them how to get along with others, and with us.

The world of persons won't all be our kind. They won't all be as intellectual as we sometimes imagine we are. They may be farther above us than we had thought they were below. We may be tempted to pity. We may impute evil to them. We may end by wishing we could be like them. Their real attitude inwardly if not outwardly may be an example of righteousness.

It is often our lack of discernment in knowing intentions and our blindness in reading character which is the real problem of behavior under difficulties. Javert saw only badness in Jean Val Jean. Marius thought he was a thief. All the good he had done was overlooked. The evil that he had done was magnified. The real hero of that story is not the Bishop who saved the man to himself; not even the fellow who carried a young man whom he didn't like through the sewers of Paris. The hero was the man who became silently, modestly, and through a painful process, the good man of the story.

Let us now take a look at the world of people which we know, and see a few types we have all met.

1. First I think of the very annoying official board member. There is at least one on every church board. He is often an unimportant man elsewhere, so takes advantage of his opportunity in the church

meeting. He may be accustomed to having his way in his business and expects the same subservient attitude here. At any rate he is an ego-centric and must have his way.

In a middle western parish I had one of these men. He was a millionaire, and of course was accustomed to the cringing, and faunting attitude of many people. He paid well to the budget, and therefore ———. He was a man who had his way in business, in pleasure, in his home, in the men's class, and in the finance committee. He would invite you to play with HIM, hunt with him, golf with him, eat with him, agree with him, but never would he invite you to be yourself with him. It was after an official meeting that he addressed me by saying, "I should think you wouldn't like me." I tried to appear nonchalant and smilingly agreeable. "Why is that," I asked. "Because," said he, "I oppose so many things you want." I was happy that I had guessed right, and that he had done it deliberately. "On the contrary," I replied, "I am glad you do. It is quite necessary. Otherwise we would never see both sides of the question. Such an attitude on your part keeps us from acting too hastily. But we must never allow the differences to become personal. Let us each try to show why he thinks he is right, and the better judgment will prevail." To my surprise he put out his hand and said, "Thank you for understanding me." We never had any trouble after that, but we invariably disagreed.

Let another type of approach be recorded here, though not recommended, for dealing with the bitter-ender type whose domineering qualities give him little following in the congregation. After trying unsuccessfully to dictate pulpit utterances, this layman told the preacher that his contributions to the church, which went well up into the thousands, would stop as of that date. Quick as a flash, the pastor asked, "Can I count on that?" The man was dumbfounded. "Can I count on that?" the preacher repeated. "Well—yes!" Answered the layman. "All right, that's fine," said the minister who went to his congregation with the news the next Sunday and raised from the others more than enough to cover the loss.

2. In the second place, there is the person who wants attention, and whose pride is injured when the pastor fails to consider his dignity and importance.

A friend of mine, pastor of a beautiful new church which he has just built, handled one of this kind. She was a physician, well-to-do but generally recognized as being hard as nails. For years she had been a loyal church-member, but had been soured by being omitted from a program in which she thought she should have shared. This pastor called upon her during the building campaign and made the financial solicitation suggested. She replied, "I haven't a single dime for your church." She made it clear that she had neither time nor money for any church. As she stopped speaking in her characteristically disagreeable manner, he replied, "Madam, since hearing you talk I have decided that I wouldn't take a penny of yours,

to say nothing of a dime. My church doesn't want that kind of money. It wants the donations of kind and cheerful people. We are here to try to save your withered, dried up, lost soul. What you need is to be prayed for, and I am going to do it now." He prayed for her in words burning with fire and plainness, then said, "Madam, I shall continue to pray for your soul." He went out. The man with him nervously said, "Now you've made her angry. No telling what she will say about you."

Next day the minister returned to her office as he had intended to do, and said, "Doctor, yesterday I was perhaps a little hard on you. I have come to moderate the severity of my words if I was too harsh. I shall, however, continue to pray for you, hoping that you may see the light before it is too late." She threw back her head and laughed heartily. "Young man, you gave me just what I deserved. Don't you take back a single word. I've needed that for a long time, but nobody had the courage to say it. I'll give you some money." "Oh no you won't" said he. "Not until you have knelt at the altar and asked the Lord to forgive you. I want to help to make you the kind of woman you were expected to be, and win your soul to God and the church." He again prayed gently and sensibly and went out.

She came to his church for weeks; then finally came to that preacher somewhat timidly and asked if she might join his church. "Indeed you may," said he, "if you will come and kneel at the altar seeking forgiveness." That is exactly what she did, and was received joyously into the church.

From that moment the doctor was his most ardent supporter. Her giving was upon a stewardship basis. She attended church regularly. She called on the congregation. She had begun her Christian life over again the right way and the hard way. And now she is a kind-hearted disciple of Jesus Christ where before she had been a self-centered and self-righteous woman.

A frank tongue sweetened by the spirit of God will win.

3. Then there is the man who gets mad. Churches are well loaded with these lovely individuals. In this case the preacher's rule, although he was very young, was "Don't let anyone be angry with you beyond sundown." It was learned by his upbringing and not through experience.

It was his first charge. He had stood at the door of the church, after preaching a sermon on the social gospel. As the people filed by, there was one who came with his shoulders fixed like a tackle going through the line. "You don't want to shake hands with me," he snarled. The youth of course was embarrassed and mystified. Upon inquiry, he was told that this man was the most radical socialist in the community, and in a day when socialism was for outcasts only.

Immediately after dinner, the minister called at the man's home. The door was opened with a bang. The fury of the appearance was what the young preacher had expected. The first word came like

the fiery breath of a dragon. "Well!" Inwardly frightened, the visitor didn't dare to show it. It was his move.

"I was surprised that you misunderstood me this morning" spake he. The man, on the defensive, replied, "What did you mean by picking me out of the congregation this morning and preaching at me?" (The man had really enjoyed being the center of interest, and was inwardly pleased at the excitement he had stirred up.) "Oh I am quite sure you have it all wrong," said the young guest. "I was picturing two classes of people. The first were the social enemies that we have to keep our eyes on. The second class were the people who are trying to show us a better way to build our social order. I am surprised, from what I hear about you, that you put yourself with the first group instead of the second. If you believe what I am told you do, you are surely intended to be a leader of those of us who don't know the way." The man lapsed almost into a state of coma. This was different. The young preacher wasn't half bad. By meeting the situation head-on with patience and without fear, anger and misunderstanding were turned to friendliness.

4. Let us take one more glimpse into the crowd of people who illustrate our problem. This one happens to be himself a minister. He is the cowardly man, who only adds to the total burden of his fellow ministers. He is the first to be stampeded at the cry of fire.

Our illustration is the newer type of problem which requires for its handling a more consecrated judgment. It has to do with a camp, in which conscientious objectors to the war have been corralled. Two-by-four local politicians have made an issue of attendance of the C.O.'s upon the local churches. A great and artificial to-do has been raised about these "UNPATRIOTIC" young men coming to the altars to worship. When the case was pressed before the church authority, he retreated with all his tanks and mechanized equipment, and conscience, if any.

I have no desire to take sides in the issues of this tempest in a teapot. I only wish to use the facts to illustrate the technique of behavior in a truly difficult situation. In America people have a right to whichever conscientious position they wish to take with reference to the war. But it has become evident that this church official has laid down his arms without firing a shot. He doesn't know how to handle a problem. He is stampeded. His writings about it are afflicted with pernicious anemia, and need a blood transfusion. I wonder if he had prayed about it.

What would you do? The Master might suggest to the C.O.'s a place to pray on a mountain or in the wilderness or even in a garden at midnight. There is no lack of places to worship outside of church walls. The tragedy is in finding such intolerance, and in the supine folding-up of the preacher in its presence. The minister failed to meet a problem of principle with courage and to apply reason and breadth of spirit to its solution. A problem so treated is not solved but grows like a cancer.

SOULS, NOT CHESSMEN

If we could all remember in our behavior, that we are working with souls, not playing with chessmen, we might do better. In chess, we may often worm our way out of close quarters, by moving a little piece of wood or ivory. In dealing with human souls, we can't do that way. Heads may be of ivory or wood, but souls are not.

In that immortal allegory of Bunyan, when Christian started out from the City of Destruction to the Celestial City, he encountered many situations requiring not only good sense, but some real religion. Tests came at the wicket gate, the slough of despond, in the encounter with Timid and Mistrust, with the two lions at the palace, with the Giant Despair in Doubting Castle, and in Vanity Fair. Yet with all his blundering he got through because he had the right sense of direction. We are going to need a lot of psychology and holy judgment, but most of all, today, that our behavior may be circumspect, we need grace abounding and imitations of Christ within our own lives. It is remarkable how much religion will do in solving a preacher's problems.

1. The first great law of getting along with people is silence.

If we would let them do most of the talking, and we do all of the understanding, we both would do all of the rejoicing afterward.

Holman Hunt's picture "The Light of the World" represents the way Christ behaved under difficult conditions. The man inside of the closed door was certainly a difficult man. He left briars around to stick the visitor's bare feet. He didn't have the decency to put a handle on his door. He didn't even say "Hello there", when Jesus rapped. But Jesus stood there and bided his time in the dark. That is truly behavior under the grossest difficulties. He was after a man's soul; he knew how to wait.

Mister Blank was a big merchant. He was of foreign parentage, but for many reasons he wished not to be thought anything less than 100% American and especially today. He was ego-centric and afflicted with infantilism. He had never matured. And talk? In that item, he had perpetual motion.

The immediate situation had to do with allowing American-Japanese into the community. The church was involved. The minister had talked with his board, and after a long and difficult hour had quite convinced them that they should treat these people like other Americans. The merchant was not present. That was the trouble. He must show that he was a patriotic American; he must be thought important enough to be consulted. These things had not been done, and the element of ego-centricity had been highly offended.

The merchant objected to the decision. He raved about these questionable, even Satanic, people. He didn't care if they were American; they were not that to him. The F. B. I. could say what it wished; he didn't trust them. Franklin D. could talk about our treating them like Americans; he didn't like Franklin D. anyway. He was not going to get mixed up with these devilish and disloyal

people. He talked on and on and on. His fellow members of the board listened and said nothing. When the vote was finally taken, the whole matter was left in the minister's hands.

But it was not ended so far as this man was concerned. He talked to his clerks. He talked to his public. He got everybody to talking. He made a situation that was bad a hundred times over what it had been. Finally the minister who was genuinely interested in the merchant friend as well as in the Japanese-American people, asked the trouble-maker to lunch with him and a friend. He wanted a third person present to hear what was said. Upon meeting around the table he said to the man who talked too much, "Mister Blank, in the face of the present situation, just what would you think was a smart thing to do to clear this all up?" The man again began to talk as before. He described his own feelings. He got himself worked up until he was mad. He began to rave. He wept. His pride was again shoved into the forefront. He talked and talked, without point or goal for two solid hours. The minister let him talk. He made no interruptions. At the end of that time the very angry merchant-man began to run down. His gas tank was getting empty. He stopped, started, quit, picked it up again and finally with one dying gasp terminated his lengthy vocal perambulations.

Then the minister said, "I take it there isn't much that you see to do under all the circumstances, is there?" "Well no, I guess not, now that it has gone this far." "Well," said the preacher, "you and I cant afford to have our friendship impaired, can we?" "No indeed, never." "Then," said the man who had sat so long in silence, "suppose we shake hands and pledge our friendship anew, and promise each other we shall never talk to anybody about this again." And that was the way he handled it.

Jesus answered never a word to those who struck him. It is mighty safe practice in a difficult human situation.

2. A friendly human interest in the other man's viewpoint, which gives him a feeling of importance and self-respect, will go a long way toward a successful termination of the conflict.

Dwight L. Moody showed us the value of this strategy. Gamaliel Bradford has told us that he was a technician in handling souls. Bradford as we remember called him a "worker in souls." He was a sculptor of souls. He brought men into quiet meditation and self-analysis which would lead to their own handling of the problem. He didn't use the tactless approach of the old New England evangelist who told stumbling sinners that they "were destitute of religion and doomed to perdition." Moody never dropped incendiary bombs. He used the inquiry room as a quiet meeting place. When somebody told him that the sinners should be brought before a church committee, he replied that they might as well appear before a justice of the peace. With what infinite skill this man operated upon a cancerous spirit. With what surgical finesse he could remove their gall and bitterness and leave the patient fully restored.

Imagine Saint Francis in his meeting with his father Bernardone, when the latter was infuriated at the young man's audacity in becoming a holy man. Francis was literally before the official board of his day. With what patience and poise he removed his clothing and, with what money he had, placed them all in his father's hands, saying he was returning that which belonged to Bernardone. And then with no malice or bitterness he said, "I now have no earthly father. I can truly say, 'Our Father which art in heaven.'"

There are some people whose viewpoint we cannot share, and whose unyielding position will not justify our slightest compromise. It requires the gentle saintliness of Francis to be able to distinguish one kind from the other.

3. A third requisite for dealing with souls, is to keep ourselves well balanced and free from anger. No angry man can ever play a good game of anything. He is neither a good athlete nor a good minister of Jesus Christ.

We often hear a man say, somewhat boastingly, "I told him." We have no right to hurt, knowing or willfully, anyone who disagrees with us. Leave that to the other man. The minister may not act harshly and selfishly. He has no right to be so sensitive that he fights to preserve his own feelings. He may wish to take some secret revenge for a deed offensively done to him or his. Then he will do better if he steps out into God's boundless fresh air, breaths deeply of God's Spirit, and of the "love that never fails," and comes to a sensible understanding with the erring one.

Lincoln, although not even a church member, is a splendid example of this self-restraint. When General McClellan kept him unnecessarily waiting, and then insultingly went to bed without seeing Mr. Lincoln, instead of disciplining him Lincoln said, "I would hold General McClellan's horse if he would only win some battles." The famous saying of Robert E. Lee about his technician General Whiting, stands among the great examples of unvengeful greatness. Somebody had asked him what he thought of General Whiting, and Lee generously complimented him. Then his interrogator asked, "How can you say this since General Whiting is one of your sharpest critics?" General Lee replied, "I was asked sir, for my estimate of General Whiting, and not General Whiting's estimate of me."

4. Another law which might be more often practiced in these problems of behavior is the law of compassion and forgiveness.

The Scriptures say, "And he had compassion upon them."

There was a young minister of very great promise. One with more prospect of a useful future I have not known. He was socially generous with everyone beyond his own reach. By that I mean that his social theories were advanced. He was enthusiastic about humanity in the mass. But when it came to individuals in close personal contacts, it was different. In his own home with his wife, in his parish, with his fellow ministers or church workers, in the community, he was harsh, unkind, sometimes downright sinful. He

swore at his wife, generated unpleasantness among his own people, got along poorly with all brother ministers, and was generally unsocial, expecting on his theories about the social issues of the day. His ministry has been almost ruined by the problems which he himself created. No servant of God is able to handle disturbing social situations who hasn't learned to be kind even in the bread line. The Master was himself often in the bread line. His spirit is the best solution to the irritations created by the bread line.

SELF AND ONE'S WORLD

The fundamental characteristic of every person is his insistence upon being himself. Selfhood is far above rubies. Effort and frustration and the struggle for the realization of selfhood are all important. The terrible limitations that most men feel cause an irritation. If society recognizes these limitations in kindness and not in criticism, and gives the man interest, understanding and not pity, it can make a friend out of an enemy. If therefore we are going to learn the fine art of acting magnificently under stress or as our subject says, behave right under difficulties, we must take into consideration the struggle going on in every man's soul, especially the person's soul who has offended us.

The secret at the heart of the thing is to achieve the sweet and fine art of loving people. There is no true solution without this. The preacher who thinks more about his own dignity or appearance or praise as he ascends the pulpit, than he does how much he can give his congregation, had better descend on the other side of the pulpit and go back to his study and pray for his own soul.

Two very realistic areas occur to me in which difficulties need to be faced today. There are many others. The first is WAR. It is an actuality which makes hard living for millions. There are differences of opinion. There are those who conscientiously object to participating in war; and there are those who conscientiously do not object. There are vengeful people who think they are good Christians, like the man the other day who said, "All Japs should have their throats slit." There are pacifists that make you burn with indignation at their militant spirit, and others who answer their consuming conscience by driving an ambulance in the front lines. There are racial bitternesses, national loyalties, party enthusiasms. These are difficult days to live through, either in the army or navy, or at home. But we all have to face it like followers of Jesus Christ.

I once read a story. Who wrote it or where it can be found I cannot tell. It told of a village which lived in peace with the world. Invaders had tried to take it, but every general who tried to conquer it came away saying, "It is impossible." There were no soldiers, There were no forts. There were no usual implements for repelling armed men. But no man could take it. One day a great general boasted, "I shall take it. No army or secret weapon can stop me." He marched upon it with hordes of soldiers. They were well

equipped. Arriving at the city, they were met by the mayor who invited the officers in charge to come into town as his guests. He dined and wined them. The people sang to them and praised them. They could see no armed men to fight them. They must have been well concealed. With their eyes open they sought for some secret power. The ruling body seemed to consist of the entire town, for none seemed to stand above others. The invaders were received into their homes and treated as members of the family. When the general in command said, "We have come to take your city," he was told, "Take it, we shall help you." In confusion and impotence they knew not how to do it, and at last, overcome with the kindness and generosity of the people, they marched away confessing, "We were defeated. There is no army strong enough to take that city."

As we think of the conquered nations, we may have discovered that such a manner of living is too idealistic, but if we had begun soon enough and kept it up long enough and had been hospitable enough it may be that such a behaviour would have worked. At least, the Master made it work when it was he whom they came to arrest and crucify. But when it was his people, what then—? He called them hypocrites. He threatened them with a consuming fire more terrible than that of Sodom and Gomorrah. He took a whip and drove them hence. He did nothing for his own defence; he was an avenging God when they hurt his people. He told the story of the unfaithful servant who was destroyed. He pictured an hour when those who were against him and his kingdom would face a day of awful judgment. In this hour of dreadful and bloody war when it is so difficult to describe the perfect way of living, we should see to it that we do not make others pay all the bills for our consciences nor on the other hand, that we have no consciences at all.

Then there is the still more terrible struggle which some people must pass through. It is the war against ill health and failing strength to which some giant souls never bow, but to which others so quickly surrender.

Some years ago I buried a man who set the example of behaviour by which unnumbered people directed their lives. He had prepared himself as a doctor. Just when he was ready to hang up his sign he was taken sick and soon was paralyzed from his shoulders down. Only his head and arms were still alive. He found that he must face the inevitable. Courageously did he behave. He kept a mirror through which he looked at the world outside his window. He saw people upside down, and they soon began to call his world an upside down world. He had two telephones placed by his bed. Through these he conducted a business. He edited a column in the newspaper which was called the "sunshine column." He called up the sick and hurt and underprivileged. He kept laughter and goodwill streaming freely from his couch of weakness and impotence. For twenty years this was his behavior under difficulty. At last his work was done. When we buried him the service was

held in the largest hall available. Hundreds came to look upon his face. And as the long line of mourners filed by, guided by the police, they came—people in wheel chairs, cripples on crutches, helpless ones who had to be carried. It was such a testimony of love and blessing as I never had seen before or since.

When nature wants to drill a man
And thrill a man,
And skill a man,
When nature wants to mould a man
To play the noblest part;
When she yearns with all her heart
To create so great and bold a man
That all the world shall praise—
Watch her methods, watch her ways!
How she ruthlessly perfects,
Whom she royally elects;
How she hammers him and hurts him
And with mighty blows converts him
Into trial shapes of clay which only Nature understands—
While his tortured heart is crying and he lifts beseeching
hands!—
How she bends, but never breaks,
When his good she undertakes—
How she uses whom she chooses
And with every purpose fuses him,
By every art induces him
To try his splendor out—
Nature knows what she's about.

—Angela Morgan

We began this message with a text on forgiveness. We come back to it now in closing. There are many ways by which the minister may help to solve the great problem of behavior under difficulties. Some are harsh, some are tender. But there is one way that never fails and it must run through the preacher's ministry to humanity like a silken thread in a five dollar bill. It is counterfeit if that thread is not there. I speak of the silken thread of forgiveness. That is why Jesus was the inimitable and unerring guide of the evil man. They could scourge him, press down the crown of thorns upon his sensitive brow, they could load the heavy cross upon his back, they could nail him to it, and he could look down upon them through blood and tears and cry, "Father, forgive them, they know not what they do." And that is always the successful recipe in the trying situation. It must go on and on and on until seventy times seven. It must be a forgiving spirit to the bitter end. But it will eventually bring the offending sinner to cry,

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I can no longer fear."

Chapter XIV

Progress Through Fellowship

HORNELL HART

WE stand at the gateway of a new world. Whatever the outcome of the present war, the world hereafter will be radically different from the world we have known in the past. Power will be concentrated as never before. Bombing planes, huger by far than any that hitherto have winged the skies, with bombing ranges that will dominate the world, will be possessed by the victors. Unprecedented economic powers of organization and production will have been demonstrated, and will be available to the masters of the future. How will such powers of destruction and of construction be used? What will the church and its leaders have to say about the kind of world which is to be built by such power?

That new world is in the making now. The leaders of our nation and of the united nations are already making the decisions which are molding the future structure of our civilization. They are making those decisions along lines which are decided, at long last, by the attitudes of the people. The most powerful of all nations is the United States of America. Of the people of this most powerful nation a majority are members of churches and synagogues. Among these churches the most powerful Protestant denomination is the one under whose auspices this meeting tonight is being held. In that most powerful church the teachers and guides of the teachers and guides have been summoned here to consider the problem of what the minister can do about human relations. We are asked, in a word, to respond to a supreme need for social leadership in a world whose destiny, as never before, is in the making.

In seeking to formulate our response to this summons we are confronted with a dilemma of gigantic perplexity. It is a dilemma which confronts everyone who tries to live the Christian life in the world crisis of today—the dilemma of whether to seek progress by plunging into conflict, or whether to repudiate conflict and seek progress purely by the methods of fellowship.

THE WAR DILEMMA

The most outstanding example of this dilemma is the problem of the attitude which Christians should take toward the war. On the one hand are those who conscientiously declare that the military defeat of Hitler and of the Japanese war lords is absolutely imperative before we can hope to progress toward the Kingdom of Heaven on

Earth. The aggressors have started out to destroy the very essence of the Christian program. Hitler and his Nazi Party are the fulfillment of Nietzsche's philosophy of ruthless aggression. They adopt his doctrine that the superman must abandon all morality, all pity, all sympathy for the weak. They carry into effect the anti-Christian philosophy which seeks to impose the will of the powerful and the unscrupulous upon those who attempt to achieve democracy, justice and love in the world. Mussolini and his Fascist Party are the fulfillment of Machiavelli's teachings that the ruler must be ready to promote the interests of himself and his nation by treachery, exploitation of gullible human faith, and ruthless destruction of opposition. The Japanese militarists, alien though they are from the "Aryan race," are spiritually close brothers to the Nazi and the Fascist.

Christians who regard the defeat of the aggressors as the first necessity in working toward the Kingdom of God go on to point out that Hitler and the Japanese have made immense progress toward the achievement of their goals. The Germans have conquered the major part of Europe, and were last summer on the brink of taking possession of the great oil wells in the Near East which would have rounded out the material resources needed to consolidate their mastery over Europe and Africa, and to give them power to push on over into South America and up into North America. The Japanese have conquered the greatest empire ever held by any one power in the Pacific, with the material resources needed to make them overlords of the Orient perhaps for centuries to come unless their conquests are taken from them.

The Christian advocates of military defeat for the dictators ask a question which must be faced honestly. "What precedent is there," they ask, "for believing, when aggressive conquerors have gotten such a start as this, that they can be stopped by methods of fellowship, gentleness, and justice? The appeasement at Munich merely gave Hitler resources for his next aggression. The appeasements of the Japanese by the United States provided the raw material for the invasion of China and the attack upon Pearl Harbor. In all of history," they point out, "there is no example of any conqueror who has begun to triumph who has been rendered powerless by kindness or non-violence. But Napoleon *was* stopped by a military coalition of those whom he sought to conquer. And example after example can be cited where ruthless force was at last stopped by courageous military resistance."

Some such view as the foregoing is taken of the present crisis by those who hold that Christians must wholeheartedly support the war against the Axis Powers. The great majority of the members of Christian churches today show by their vigorous support of the war that they accept some such interpretation. At the present point in our discussion let us make the attempt, without prejudice either way, to hold this point of view clearly in mind and at the same time let us

attempt to see clearly the viewpoint of those Christians who still hold that all war is wrong, and that the Kingdom of Brotherly Love can be brought into existence only by the methods of brotherly love.

These thoroughgoing pacifists hold that no good end can be attained by evil means, and that war is utterly and irredeemably evil. They hold that Christ's command to love our enemies is absolute, and that it is impossible to bomb the cities and mow down the soldiers of the Germans and the Japanese if we truly love them. They hold that it is better to be killed—better indeed to have our civilization enslaved—than to wage even a defensive war. They hold that war is inevitably self-defeating, that we surrender to Hitlerism by using Hitler's methods to fight Hitler, that instead of preparing the way for the Kingdom of Love this war is merely planting the seeds of still more gigantic conflicts. The pacifists recognize that they cannot stop this world struggle, and that they cannot even free themselves from unintentional participation in it, but they hold that their vital task is to bear witness, even through an age engulfed in battle, that sacrificial love is the only ultimate method of attaining the heavenly kingdom on earth.

The issue between these two conscientious groups is not one which can be resolved into harmony today. We cannot hope to see this fundamental dilemma eliminated by any brief discussion here. What we *can* hope to do is to bring more fully into our consciousness a united program in which we can go on working together toward our common goal without surrendering essential ideals on either side, and without wasting vital energies in a hopeless tug of war against each other. But before we attempt to bring out this possible working program, let us pause to recognize that the same dilemma between fellowship and conflict confronts us in many other areas of our civilization besides the international.

THE ECONOMIC DILEMMA

In the relations between labor and capital we find essentially the same fundamental issue presenting itself. Just as the war lords of Germany and of Japan seek to impose themselves as supermen, exploiting the weak of the earth and imposing their will by fear, force and fraud upon the other peoples, so many of the overlords of industry have assumed the role of supermen, and have sought ruthlessly to exploit the laborers and the rank-and-file consumers of the world. In the vast mines, mills, factories and stores of our capitalistic world the owners and managers have assembled workers over whom they have often sought to exercise autocratic power. Most of the owners and managers have regarded their own rule as benevolent autocracy, not as cruel exploitation. They have felt that autocratic power was necessary in order to provide employment and adequate wages to their employees. But whether benevolent or exploitive, autocratic rule has been the objective of the majority of employers, and they have fought, ditch by ditch, against each step of labor or-

ganization or labor legislation by which beginnings of constitutional government in industry have been achieved.

Reacting against this demand for autocratic power, the workers of the world have sought to unite and to fight against their overlords. The American Federation of Labor and the C.I.O. represent the reaction of workers against what they have regarded as tyrannous exploitation. The class struggle has broken out persistently into class warfare. Many labor leaders have proclaimed a fervent crusading idealism of liberation and of industrial democracy. Many radical Christian leaders have thrown their lives into the struggle on the side of the exploited and the oppressed.

Over against these believers in class warfare as an instrument of social justice have been the economic pacifists, who have sought to free mankind from poverty and insecurity by methods of co-operation, understanding, and mutual aid. Among these believers in fellowship as a means of industrial progress have been many enlightened and idealistic employers who have struggled valiantly to substitute democracy for autocracy in industry. They, and other believers in industrial democracy, have held that economic war, like international war, defeats its own purpose—that it wastes the energies of both sides in mutual destruction, that it intensifies antagonisms, hates, and suspicions, that it generates the vicious downward spiral of reprisals, and that it incapacitates both labor and capital for that creative co-operation which might abolish poverty and might fulfill the deepest purposes of both management and labor to degrees utterly impossible so long as industrial warfare rages.

The same issue arises in innumerable forms of social relations. Shall India seek liberty by military rebellion, by non-violent resistance, or by creative co-operation with the British government? Shall Negroes in the United States use violence to demand their share of democracy, or can they attain liberation through co-operative methods? Can corrupt politics in great cities like Chicago, Philadelphia and New York, or in smaller cities such as those in which many of us live, be abolished by methods of creative discussion, friendly understanding, and co-operation, or must civic warfare be waged against vicious political machines? Can the liquor traffic be subdued by methods of educational enlightenment and substitution of wholesome recreation, or must pressure-group warfare be declared upon Demon Rum? Can relationships between Protestants and Catholics be developed along lines of interfaith understanding and co-operation, or must open antagonism be recognized, and direct assaults be made in order to thwart and render powerless the opposing group? The list of examples might be extended indefinitely.

PROGRESS THROUGH CO-OPERATION

Our topics stress the contrast between progress through conflict and progress through fellowship. That issue goes back deeply into the intellectual searchings of the past two generations. Our com-

petitive capitalistic world, with its greeds, its strikes, its swiftly multiplying wealth, its miserable poverty, its breath-taking acceleration in the power to kill, and its civilization-shaking wars, was founded not only on mechanical inventions but also upon the intellectual ideas of Charles Darwin, Adam Smith and Karl Marx. When Darwin discovered the principle of evolution through the survival of the fit he lent intellectual sanction to those who believed that the strong and the shrewd ought to crowd out the weak. Progress was seen as the result of ruthlessness. Many an aggressor invoked the blessing of science upon his exploitations in the belief that only by eliminating the unfit can the fit make their full contribution to progress. A century before, Adam Smith had given to ruthless industrialists the sanction of the laissez faire theory. One served the common welfare best (according to this theory) by seeking relentlessly one's own advantage in a freely competitive world. While Adam Smith gave sanction to ruthless capitalists, Karl Marx gave encouragement to labor combatants to carry through the class struggle to the ultimate triumph of the proletariat.

But these prophets of competition and conflict were expressing only a minor fraction of the truth. The function of co-operation is far more fundamental than the function of conflict. Forty-three years after Darwin published his *Origin of Species*, Prince Peter Kropotkin brought out his great treatise on *Mutual Aid, A Factor of Evolution*. He showed that the capacity to co-operate with one's allies is even more fundamental to progress than the capacity to overcome one's enemies. Take the amoeba as an illustration. Half a billion years or more ago the amoeba was a single-celled animal, as at present. It succeeded in surviving by its thoroughgoing individualism, but it did not progress. Now half a billion years ago the amoeba had a contemporary. That contemporary was also a single-celled animal, but it had a tendency to co-operate with its fellows, each for all and all for each. It was this co-operative contemporary, and not the individualistic amoeba, who became the ancestor of the human race.

On every level of existence conflict takes place. In this conflict the best integrated units are likely to survive. But out of the conflict on every level there emerges a higher harmony which rises to a new level. It is the individuals who develop capacity for co-operation who progress to the new level.

Over the long sweep of time, from the amoeba to the United Nations, the processes of co-operation have been winning out over the processes of conflict and destruction. Conflicts may serve to shatter outworn molds and to break up ancient injustices, but it is co-operation which makes a new and better order possible.

Competition and conflict have this characteristic in common. In both of these forms of opposition, the more one party wins the more the other parties lose. The more the Axis wins in the war, the more the United Nations lose; the more the United Nations win, the

more the Axis loses. But co-operation is a form of social interaction in which the more one party wins the more all the other parties win also.

The simplest illustration of co-operation is a truly happy family. In such a family, the more the husband succeeds the more the wife succeeds. The higher the promotion which he earns, and the better the reputation which he achieves, the happier is his wife. The more successful she is at homemaking, and the more she wins friends and serves the community, the happier is her husband. For both husband and wife, the more their children succeed in physical health, in school progress, in manly and womanly development, the more their parents experience success. And the more the parents succeed, the more the children succeed.

Not only in a happy family but also in a truly co-operative industrial enterprise, the more the management succeeds the more the workers succeed, and the more the workers succeed the more the management succeeds. Similarly in any truly co-operative college, hospital, or church, the more any member succeeds the more all the members succeed. In our political institutions, we might define democracy as co-operative government. Lincoln did practically that when he spoke of "government of the people, by the people, and for the people." And co-operative government is government such that the more one citizen succeeds the more all the citizens succeed.

We Christians believe that God is the Creator. He is "the integrative process at work in the universe." Hatred is the working out of conflict, but love is the expression of co-operative fellowship, and God is love. We apprehend the will of God when we conceive of co-operation being carried to its complete fulfillment. We conceive of a brotherly kingdom of brotherly men, under the leadership of Christ and the fatherhood of God, in which everyone joyously works together for fulfillment of life for all. When we commit ourselves to the attainment of that brotherly commonwealth we have allied ourselves with the creativity of the universe. In that allegiance we are being true, not only to the best in our Christian heritage, but also to the best in the insights which modern science has given us into the processes of progressive evolution.

Probably almost all of the Christians who insist upon the inescapability of conflict would agree that creative co-operation is extremely desirable insofar as it can be attained. They would not reject the ideal of love, but they would point out the extreme difficulty of achieving ideal co-operation in the actual world in which we live. Energetic human beings just naturally keep expanding their activities, and in a world of limited resources these expanding activities just naturally collide with each other in conflict. To weave these diverse purposes into creative harmony, so that all shall find fulfillment, and none shall be damaged, is a most difficult and arduous task.

When a practicable program can be developed for actually attaining creative co-operation, both the advocates of militancy and the

advocates of fellowship may be willing to work together in it. Let us turn our attention to the search for such a program in relation to the war against the Axis powers. Can we find in that urgent area of our social relations a way of working together creatively and effectively without surrender of vital ideals by either the pacifist or the war supporter? If such a program can be developed in the area of international war there is hope that we can learn to solve creatively the problems of all the other kinds of warfare in which we find ourselves embroiled.

ELIMINATE EXPLOITIVE CONFLICT

As a major foundation for a working agreement let us set forth the proposition that all Christians can unite with all other social idealists to repudiate the use of power for exploitation. We can begin with a unanimous repudiation of Nazism and Fascism, of Nietzsche and Machiavelli, of Japanese war lords, and German war lords and Italian war lords. But let us not stop there. Let us also repudiate all the Americans and British who seek to forge out of our growing military power an instrument for imperialistic domination of the world. Let the Christian church take its stand unequivocally against any proposal that American soldiers, or American airplanes, navies and mechanized forces, shall be used to impose an American imperialism or an English-speaking imperialism upon the world. Let the Christian church insist that this costliest of wars shall not be used as an instrument to re-establish British imperialism in India, or in Malaysia, or anywhere else. Let our government take so clear-cut a stand that all the world may know that we are not now, and shall not in the future, use our military might to impose or to maintain exploitive power against any people anywhere in the earth.

Realistic idealists among church leaders and student leaders in this country can unite with overwhelming unanimity on this issue. Only vanishingly small minorities are in favor of attempting to impose American tyranny on the world.

But it is not enough to agree in theory. The structure of the coming world is being built now, through the actions taken by our Department of State, our military leaders, our Congress and our President. Just and enduring peace will not emerge automatically out of the adoption of resolutions by church conferences. This united idealism of ours must go into effective action. The will of the church must become politically effective, through the channels of democratic discussion and of social education.

To implement our repudiation of exploitive conflict it is necessary to build up in the world, during and after this war, the instruments for adjudicating and enforcing international law and order. One of the most striking shifts in Christian opinion between World War I and World War II has been the growing recognition in the church that some sort of international police force will be essential if future aggressions and their resulting wars are to be avoided.

When we say "police force" as distinguished from mere armed forces, we imply that the power of this international police is to be used to enforce the decisions of an international court, and that the decisions of this international court are to be based upon international law, enacted by a representative parliament of the world.

Many people have pointed out the extreme difficulties which stand in the way of establishing such an international police. Granted, the problems involved are immense and intricate. But consider one basic fact. In 1908 the non-stop distance record of an airplane was 77 miles. In 1942 it was over 7,800 miles. That means that the cruising distance of planes grew more than 100-fold in 34 years. That growth has not ceased. The outreach of crushing power grows swiftly toward world encirclement. The bombing plane destroys not only cities; it destroys also any possible chance for our nation to live in international isolation.

Now the United States is already producing more planes per month than all the Axis Powers combined. The government has announced its purpose to double even that huge production. Within a few months we are to have an airforce with over 2,000,000 men in it. Such a force of aerial bombers and fighters can prevent any conquered nation in the world from beginning to manufacture munitions for new aggressions. The question is not whether there is to be world-dominating power after the war. The only question is whether this force is to be controlled by a world government or used as the instrument of some imperialistic power.

The answer to that question will be determined in the last analysis either by autocratic politicians or by the effective public opinion of the peoples whose governments are victorious in this war. Among the agencies capable of making that public opinion intelligent and effective there is only one that towers above the others, with resources, ideals and leaders potentially able to do this crucial work. That agency is the Christian church.

ELIMINATE BLUNDERING CONFLICT

If we stand united, both pacifists and war supporters, in favor of going into action to eliminate exploitive conflict, we have the beginning of a joint program. There is a second proposal for action upon which a large majority of us may find ourselves able to unite. Exploitive conflict, as we have defined it, involves deliberate aggression by the strong against the weak. We are all against that. But a great deal of the conflict in the world is between opponents both of whom regard themselves as being in the right. Japan did not attack Pearl Harbor until after Dorothy Thompson and other famous publicists had written articles urging the United States to take military aggressive action against her. Japan did not invade Manchuria until after the Versailles Peace Conference had refused her plea to be accepted as a racial equal at the council tables of the world. The war party did not come into control of the Japanese government until

after the United States Congress had passed the Asiatic Exclusion Act, until after chairmen of Congressional committees had year after year stirred up Japanese war-scares in order to secure larger military appropriations, and until after the tariff policy of the United States and of Great Britain had made it seem impossible for Japan by peaceful methods, to attain healthy economic development. We have made it easy for Japanese patriots to convince themselves that it is Japan who is fighting a holy war to resist aggression by the United States.

One of the disastrous characteristics of conflict is the way in which it breeds the conditions for its own perpetuation. Force breeds force and fear; force and fear breed fraud; fraud breeds fraud, suspicion and force. The vicious spiral must be broken. So long as each party to the strife clings to the dogma of its own unspotted virtue and of the unredeemed villany of its opponents, the destructive conflict goes on reinforcing and intensifying itself until the weak are overwhelmed or until the resources of all the combatants are exhausted. Someone has to break the vicious spiral.

The true Christian remembers that his Master said: "Blessed are the peacemakers." Now there are three ways of making peace and preventing conflicts. The first is to eliminate our own aggressions—to cease using fear, force, and fraud to exploit others, and instead to use our influence toward preventing exploitive aggressions by our own nation and by our allies. The second method is to eliminate misunderstandings and to promote co-operative goodwill between ourselves and the groups with whom we are in danger of developing explosive antagonisms. The third method goes beyond these to the sacrificial willingness to break the downward spiral of fear, hatred and revenge by returning good for evil. The Christian is summoned to provide a bulwark of active and creative love through which the circling surges of destruction cannot pass.

TECHNIQUES OF CREATIVE FELLOWSHIP

These three basic methods of creating peace need to be implemented by practical and specific techniques. As the central core of this paper, let me outline five steps in a working program of Christian activity toward developing creative co-operation in our social relations. These steps are as follows: first, cultivate and utilize the skills of creative discussion; second, disseminate impartial truth courageously; third, develop creative substitutes for conflict; fourth, keep laboring within ourselves at the spiritual task of identifying ourselves with our fellow men; and fifth, practice the attunement of our spirits to the harmonies of the Eternal Spirit in whom we live and move and have our being.

Our first technique is the cultivation and utilization of the skills of creative discussion. In order to co-operate, mankind must first communicate and comprehend. But in our competitive and conflicting world much of our communication becomes antagonistic. We

argue. We seek to demolish our intellectual opponents. We seek to override each other, instead of searching co-operatively after the truth which can make us all free. In order to co-operate physically we must learn to co-operate intellectually, and the process to that end consists in creative discussion.

The essentials of creative discussion may be summarized in seven rules, as follows. 1. Begin with the assumption that whenever anyone sincerely disagrees with us we have something to learn from him. 2. Seek to give every major viewpoint in a controversy the opportunity for full and fair statement, and seek to comprehend rather than to demolish the views which differ from our own. 3. Seek to discover and to formulate the underlying agreements upon which sincere opponents are united in spite of their differences. 4. Seek to formulate, in terms acceptable to all, the real issues which divide the opposing groups from one another. 5. Work out together, in practical applicable form, a co-operative program on which the great majority can unite their efforts toward the goals which are shared by all. 6. Hold the unsettled issues in abeyance while men and women of goodwill from all the groups go forward together on the common program. If action in opposed directions is imperative (as, for example, in the present war emergency by pacifists and by war supporters) let each act in accordance with his conscience, giving equal freedom to his opponents to do likewise, but in the field of the agreed program let all unite in working for the common goal. 7. Whenever new issues emerge, repeat these same steps, in order that the fullest co-operation possible may be maintained continually. Some such process as this is essential to democratic government, and to industrial democracy, as well as to Christian living.

Our second technique is the courageous dissemination of truth. Our adherence to the brotherly kingdom, and our open-minded use of creative discussion, do not mean supine acquiescence when exploiters attempt to apply fear, force and fraud. All true Christians and all true Americans will be willing to seek the truth by democratic methods and to apply that truth toward the welfare of all. But we shall not go far in our adventures of fellowship before we encounter those who seek to suppress the truth, to distort it, to substitute falsehoods, to use fraud, and to apply coercion where fraud is not successful. When we encounter these rebels against the truth and against the democratic method, we must not react with hatred or we shall have betrayed the very ideal which we seek to bring into realization. But we must not acquiesce weakly or we shall likewise have been unfaithful to the cause which we serve. What we *can* do is to seek the truth persistently by creative discussion and then make that truth known—courageously, dramatically, and effectively, by every available resource of public education. The statements of the Delaware Conference about the sins of the churches against the Negro race, and against the ideals of Christ's Kingdom in other ways, are an illustration. We need far more courageous setting forth

of crucial truth arrived at by impartial co-operative inquiry. Let us never feel that we have done our utmost in behalf of the peace that might be founded on justice, until we have thus sought decisive truth and, having found it, made it known valiantly.

Our third technique is for each of us to take up our share in the task of bringing into operation creative substitutes for conflict. For almost all the forms of conflict which menace the structures of society there are available creative substitutes. For example, instead of the conflicts between boy gangs and society there is the substitute of wholesome recreational opportunities for underprivileged youth. Instead of race riots, persecutions and hatreds there are interracial commissions, endeavors to provide adequate professional and technical opportunities for promising members of the Negro race, and development of contacts in which members of diverse races come to know each other as allies and partners rather than as antagonists. For industrial conflict there are methods of creative co-operation between management and labor unions, as in the clothing industry and the Baltimore and Ohio railroad; there are various forms of conciliation and arbitration; there are the co-operative movements; and there are outstanding instances of enlightened leadership by employers, by labor organizers and by social workers.

In the field of international conflict Christians have been outstanding among the pioneer creators of substitutes for war. Christian idealists were prominent among the advocates of the Hague court of international arbitration. The agitation which led to the founding of the League of Nations was participated in by outstanding Christian idealists. These and other pioneering endeavors to find creative substitutes for war proved inadequate. But the search goes on more ardently than ever. Streit's *Union Now* plan has been one of the powerful stimulants to international thinking in our generation. Robert Lee Humber's proposal to have Congress request the President of the United States to call an international convention to formulate a constitution for the Federation of the World has been provoking widespread discussion in many eastern states. In the past few months a new proposal has captured the interest and the admiration of many leading thinkers. Ely Culbertson, expert in the game of bridge, has brought forth a new World Federation Plan, under the title "A System to Win This War and to Win the Peace to Come." Men as widely different as Bertrand Russell and Norman Thomas have proclaimed Culbertson's plan as an epochal social innovation.

The Christian peacemaker need not become a partizan of any specific substitute for war. But insofar as he has given his allegiance to the ideal of world brotherhood he must implement that allegiance by co-operative work toward the creation of those institutions which shall make war unnecessary.

The peacemaker's fourth technique is the spiritual task of identifying himself with mankind. Eugene Debs after being sentenced to

Atlanta penitentiary for obeying his conscience, said to the court:

Your Honor, years ago I recognized my kinship with all living beings and I made up my mind that I was not one bit better than the meanest of the earth. I said then, I say now, that while there is a lower class, I am in it; while there is a criminal element, I am of it; while there is a soul in prison, I am not free.

We may differ with Debs in many of his detailed views, but we can perceive in these words the spirit of him who was wounded for our transgressions and by whose stripes we are healed. To follow Christ means to recognize more and more one's oneness with one's fellows. One enters into the Christ life in proportion as one adopts the aspirations of mankind for fulness of life as one's own aspirations, accepts the sufferings of mankind as one's own sufferings, and rejoices in the achievements of one's fellows, even when those achievements eclipse one's own.

The final technique of the peacemaker is the attunement of his spirit to the Eternal Spirit. We grow weary and fainthearted in our struggle against terrific odds, but God's unfathomable power awaits our asking. We fumble and blunder, but his wisdom stands ready to guide the humble seeker. Let us turn to him. Let us live valiantly in the light and inspiration of his spirit, and then let us leave the outcome wholeheartedly to the All-Father. He who made of one blood all of the peoples of the earth works still to bring his kingdom of love to fulfillment. He works through human instruments. He calls for ardent, dedicated servants now. In this hour of the world's anguish let us open wide our hearts to be the channels of his power. Let us yield our bodies as living sacrifices to be the instruments of his divine purpose.

Chapter XV

The Fellowship of the Christian Church

ARTHUR WENTWORTH HEWITT

IF you will refer to my volume of the Yale Lectures on Preaching, not yet published because I have not yet been invited to give the lectures, you will find that the human mind has six categories of thought and experience, just as inclusive, just as exclusive, just as distinct as the five senses of the body. No thought ever was or ever will be in the human race which is not inevitably the product of one or more of these six senses of the soul. The other five I leave to your "satiabile curiosity" while we discuss the one which is most emphasized in the recent thought of the church.

Next after our sense of self or personal identity we have a sense of fellowship—existence of and association with others. In this brief and tedious paper we must take some leaps as long as that which Prescott alleges of Don Pedro Alvarado, so let us jump at once to the highest manifestation of this sense of otherness, the Fellowship of the Christian Church.

The Christian fellowship has all the values of human friendships on a worldly basis, but it transcends these utterly. A guide in Alaska pointed out to James B. Wilbur the direction in which to look for Mt. St. Elias. The traveler remarked on the mountain which he supposed to be indicated, but the guide watching the level of his eyes exclaimed, "O not there! Look up—higher! There!" Then above the dim blue which at first he thought was sky, Mr. Wilbur looked far toward the zenith and saw with amazement a sublime summit, whiter than Easter lilies, higher than the clouds. The Christian fellowship is like that. It has common roots with the lesser mountains among which it stands, but there is something about it which is high and shining with the Glory of God.

For God is its origin, the inspiration of its sacredness. The angels of Bethlehem inseparably connected *the good will among men with the glory of God*. Lesser truths could be announced by apostles, this only by choirs of angels. Other truths could ride bumping along on prose scriptures, this had to be sung in full anthem. The Christian fellowship is born in the love and for the glory of God.

It is this way: Brothers and sisters are likely to have common interests and to love each other for their own and each other's sakes. But their love is given its greatest depth and certainly, its predestined continuity by the fact that they are children of one father and mother. "Beloved now are we the sons of God." The Christian fellow-

ship is eternal as the Father's House. We bind ourselves together in Holy Communion in sacramental remembrance of the death of the Son of God. Our mutual love is alive with the holiness, the everlastingness of the love of God. Our fellowship is sacred.

It is not founded in intellectual agreement; it may be shared by those who think far differently. Love at high tide rises above all the little rocks along the shore. When I was a boy I used to preach in the old brick church at Middlesex, Vermont. It was partisan cussedness that upholstered the Universalist pews in red and the Methodist pews in green. It wasn't loyalty to God, for He struck the house by lightning and burned it to the ground, by way of gentle hint. Nor was it the old covenanting loyalty, as against the dragoons of Claverhouse, which made one variety of Presbyterians in East Craftsbury declare to the other: "We are going to have straight gospel preaching in this house next Sunday if we have to walk over a dozen dead bodies to do it!" That is no way to brighten the *coroner* where you are!

The high tide of Christian love tends to make us think harmoniously, not identically, on points of faith. To be "rooted and fixed in God" is an inescapable agreement in itself. Theological unanimity is not the password of the fellowship. If a solitary man sits unanimous under his own hat he has accomplished something. A sincere thinker is often in self-conflict. Even if the conflicting opinions of a group may be divisive, Christian Love is a motive power which redeems the fellowship from essential division by its issue in tolerance. How often Christians of the severer sort have learned charity by admiration for a winsome leader of the opposite camp! Happy marriages may be made in which one party is rich, the other poor; one a scholar, the other unschooled; one a Democrat the other a Republican; one a religious person, the other a Methodist; one a man the other a woman.

The fellowship has no ineligibles. In emphasizing that intellectual *agreement* is not requisite, we must not forget that no standards of intellect *are* requisite. The wayfaring man is welcomed in spite of his alleged, often obvious, condition. A saving degree of guidance, inspiration and courage may be received by people who sit in that absent-mindedness which is the great comfort of the average congregation. I recently quoted by name a telling illustration from the *National Geographic*. Within a week a woman who had listened with wide ears and with eyes fixed on mine read the illustration and told it to me as something she had never heard of. You can't tell by the look of a congregation what is not going on. But though they are what the Ettrick Shepherd would class as "unco comatose," still they love the fellowship. There are no mental standards. I have a class of seventy in high school who are getting great good out of a course in Religion, even though written tests have produced the following exegetical surprises: "Abraham was on the point of slaying his son when he was stopped by an angel of the Lord." "The Wise Men brought to Jesus Gold, Frankincense and Mirth." "The woman an-

ointed Jesus out of an asbestos box of ointment." "A man cried out in Capernaum and Jesus took the devil out of him." "When they were going to stone the woman he said, If any man among you hasn't sinned let him take her."

The wide gates of fellowship lie open to the universe, but entrance is achieved only through love of God and man. Even so, mere entrance is not enough, for an inarticulate fellowship is not progressive. There has to be some central organizing force, some focal symbol, some creative agent visibly to incarnate this divine-human love. That creative leader is the pastor. His responsibility for living in the highest communion with God is simply tremendous. To a degree which we preachers never can understand, the preacher symbolizes God to the Fellowship, especially to children and youth.

I sometimes wish, in face of the architectual hurricane which is sweeping the church, blasting pulpits out of the central place, that it could be remembered that in New Testament worship, when altars were made obsolete by the final sacrifice, the preaching of the risen Christ was central and supreme. Jesus prayed "As thou hast sent me into the world, even so have I also sent them into the world." If this is true, and if he came to show us the Father, is it too awful a presumption to suppose that an inspired, redeemed living man speaking the divine word of God is himself an unfit symbol of divine grace? Does he, behind the Holy Bible, blaspheme the central place? Would it better be held by the fitter symbol of a tiny gilded cross? O no! If your symbol must be only the cross, erect a rugged one of rough logs large enough for a man to die on. Jesus did not say to worship the cross. He said to carry it.

But if the preacher is central, the more awful becomes his responsibility to God and to the Fellowship. His ideal must not be less than absolute perfection in three things: holiness, love and patience. His love compels his people to love him and each other. His patience quenches the fires of their little angers which burn black ashes into the green pastures of God. Among the unstable emotions of spontaneous man, his presence is mediation, conciliation, inspiration. Before it, disunion among the children of God seems impossible. He leads and they follow. The winsomeness which brings them to follow him will bring them to work together again.

For the love which characterizes our fellowship is a motive power like great waters which have to pour down over some Niagara of action. The fellowship both issues and perfects itself in co-operative enterprise. There is no fellowship like the fellowship of action. Moses and Joshua; Paul and Silas; Luther and Melancthon; Asbury and McKendree. The poor farmer Burnbrae in Ian Maclaren's story is rescued by the great Lord Kilspindie because their fathers were comrades at Waterloo when the Scots Greys made their immortal charge.

In times of peaceful harvest it is co-operative reaping which binds the golden sheaves. In times of fearful crisis there is no answer

like that of quick co-operation. In Victor Hugo's novel *Toilers of the Sea* the captain sees that the third surge of the waves will crack the ship against a looming rock. "Sailors," he calls to his crew, "We are men, that thing is a rock!" With one accord they lift a fallen mast and poise it over the bow as a knight lays his lance at rest. Every man is thrown prostrate as the mast strikes endlong on the rock, but in the recoil from the shock the ship is safely floated past. Rocks of crisis ever! "Rise up O men of God!"

But as the fellowship progresses through co-operation these observations should be made:

We have not failed if our fellowship does not win co-operation beyond the field of its commission. We are to "go into all the world and preach the gospel to every creature." But it is not our fault if the creatures still act like *creatures*. God does not make us responsible for the results so long as our duty is done. You are not historical if you get hysterical because, leaven though you may be, the lump is large and densely lumpy. If there is anything which makes me mad as a moist hen, it is to have some fool say that the church has failed because men haven't listened to what the church all the time has been trying to say. Some folks think the church has failed because it hasn't been able to bring peace—meaning thereby the absence of war, which has not, and never did have anything to do with peace.

Some irreverent wag wrote *A Log of the Ark* in which Noah, seasick, records: "Nothing I eat stays et." It makes me sicker than Noah when sometimes the fellowship itself asks the world please to wipe its feet on it, and admits failure because it has not done what was never its business to do.

It would be delightful to fix up every last social and industrial wrong in the world, but if such business matures slowly, the fellowship hasn't failed, so long as with all its heart it is doing the immediate and highly specialized work committed to it in the place of its operation.

In the Maine Woods under the blue majesty of Kahtadin, I stood beside the Ripogenus dam. Great logs, as if tossing on the air, were shooting down a stream of foam. The power of the water was irresistible, because the flume was narrow. That memory out of the Maine wilderness is still crying its lesson. "Christian co-operation needs concentration. If you drizzle thinly over all the world meddling with all problems, solving none, your futility isn't because you have no water. Remember what gives power to Ripogenus. You ought to be dammed. It will narrow your scope but it will float more logs."

A second observation is that co-operation *does not have to be total before progress is made*. Old Thomas Carlyle challenged his critics: "If you can kill this book, in God's name do it. A book that can be killed ought not to live." It may be that any progress which can be stopped ought to stop. An opposing minority does a very great service to the vitality of any crusade. It is possible that a reform will be in danger of death from its own weakness, until it has gathered

strength enough to overcome any opposition however determined. Let not the fellowship be disheartened when evil is militant. Out of insignificant minorities the great things of history have grown.

A third observation is that co-operation should be intelligent. We do not need to fear evil opposition, so much as foolish proposition. Many a pastor, highly educated and grossly uninformed, fully believing that change is progress, especially if the change proposed is in current vogue, is asking the fellowship to do murderous things to the most sacred beauties of the sanctuary. The best example of this is what sometimes happens because of the present movement toward the chancel-type of architecture. I am not criticizing the movement itself. Many churches are adapted to it, or can be. But the architecture of a church is one unit from cornerstone to steeple. Many a church built in the colonial tradition with central pulpit, is now shrieking to high heaven its blasphemy against the Holy Ghost, because it has been made ludicrous by an altar like a grocery box and a sidetracked pulpit which looks like furniture huddled out of the way of the spring housecleaning. One sunny day in the Highlands of Scotland I was cruising down the Caledonian Canal past the wild mountains of Lochaber and Glencoe while the bagpipes were skirling "The Campbells are Coming, Oho! Oho!" I do not fear the Campbells, but when a harmonious colonial meetinghouse hears the song, "The vandals are coming, Oho! Oho!" the fellowship ought to respond not with co-operation but with godly information, so that their pastor may be saved from erecting a permanent monument to his own unfortunate mental deficiency.

A fourth observation is that progressive co-operation must be unselfish to the point of sacrifice. It is the submergence of self which makes perfect the fellowship. If we want to win out of the world new devotees of the fellowship by the sheer force of its attractiveness, this is the way. Jesus explained the irresistible gravitation of all souls to himself; it is because he was lifted on the cross.

In the Green Mountain there is many an illustration of progress through sacrifice. In the old days when lumber was cheap and theology was plenty, the bride of Christ set up a polygamous number of steeples in many a New England village. The progress of fellowship now often requires that these churches combine in one flock. Sometimes a sanctimonious old cuss is cantankerously recalcitrant to so timely a concatenation. But often a dear old soul gives a last look at his dearest memories and lays them on the altar of God. The old house must be sacrificed. No other will ever quite be home. Here he sat on his mother's knees as early as he can remember. At this altar he gave his heart to Christ: "O Lamb of God, I come, I come." At this altar he married his sweetheart—in yonder choir she sang as a little girl. Here their little children were baptized. Softly here the choir sang "Jerusalem the Golden" on the day when the mother of his children lay dead in the chancel. In his Father's house he knows there are many mansions, but of them all this old meetinghouse is the

only earthly one which will ever be home to him. Yet he has to give his vote between memory and hope, between past and future, and he does not fail the fellowship. The precious memories of half a century are sacrificed to the glory of God and to the hope of generations yet to be.

Well does the ancient prayer describe "all our works *begun, continued and ended in thee.*" Within the fellowship or anywhere else, co-operation for its own sake does not exist, and is not possible. I see co-operative organizations of farmers or of consumers, but this brotherhood is for a greater economic justice. I see the co-ordination of precise and multitudinous armies, but this co-operation is achieved for military purposes, under inexorable drill and the penalty of death. In "the spacious firmament on high" I see the planets whirling forever through the gulfs of space and never colliding; but this co-operation is because with little power over each other, all are held to the inescapable center of the sun,

"Forever singing as they shine,
The hand that made us is divine."

I see a co-operative fellowship which is the holy catholic church, hastening to fulfill the long-deferred Gospel of Christ; but except for the love of God, and for the glory of God, it simply will not ever be. The enterprise is too vast to be the fulfilment of any puny sociological purpose which even if achieved would lay no hold on eternity. If the city hath foundations, it is because its "builder and maker is God."

Chapter XVI

The Church as a Working Fellowship

PAUL W. QUILLIAN

THE greatest undeveloped resource of the Methodist Church, in my opinion, is our manpower. We have, at a minimum estimate, a million and a half mature men in our membership. Many of these men are trained, informed, active Christians and churchmen. They serve as officials of the church. Some are active in organized Church School classes. Some are working and studying in the program outlined by our Board of Lay Activities. Far too many of them, however, are not trained, informed or active. Their possibilities are not being developed. Their powers are not being used.

Not all of our women are informed and active in church work either, but a far larger percentage of them are than is true of our men. Our Women's Society of Christian Service, worthy successor of our former women's organizations, is doing for our women something that as a church we have not yet learned to do for our men. The next great advance of our church should be in the area of men's work. Men love the church. They are constantly learning in other fields, why not in the field of religion and the church? They can and will if we ministers sacrificially and patiently undertake the task; sacrificially, because it will mean that we ministers will have to become skilled in sharing responsibility and adept in doing lots of work behind the scenes while some one else gets the applause and credit; patiently, because it is usually a longer and more tedious task to train some one to do a job than it is to do it yourself.

The prophetic function of the ministry deserves to be exalted. Our earth-bound spirits need the stimulating challenge of a God inspired prophet. But if the children of light are as wise as the children of darkness, we had better not overlook in our ministerial training program the "Executive Secretary" aspect of the ministry.

I once studied surveying. Sitting in a class room I heard our teacher explain the theory and practice of surveying. His lectures were illuminating and interesting but where he really taught me surveying was in the field. There, together, we worked out problem after problem until at last I could be trusted to a job alone. We learn by doing. We recognize this pedagogical axiom in other fields and proceed to train mechanics and musicians, salesmen and surveyors by guided activity, supervised practice. When they do a bungling job of it the first few times, we are not surprised. We know they have to learn and so we keep patiently trying over and over again until they attain skill and efficiency. Is there any other way to learn

the art of Christian living and the skills of churchmanship? Should not the teaching or executive secretarial function of the ministry be exalted as highly as the prophetic? Here, too, we need a "both-and" approach and not an "either-or." Approximately two thirds of our Methodist pastors have been serving their present charge two years or less. Is this an itinerant or a *transient* ministry? Would not staying and patiently working out some of the very difficulties that cause us to move, improve our skill as a shepherd of souls and give a better opportunity for the perfection of the saints?

Let us now turn to certain areas of our church life where there is the possibility of progress through fellowship between a pastor and the men of his congregation. If I use the church I serve as an illustration it is not because there are not many other pastors and congregations making the same adventure, but simply because one tells best what he knows best.

1. Fellowship between a pastor and his men quite properly should begin in a shared desire for a deeper consecration. If the pursuit of the highest is to be a fellowship, then our men must soon learn that we too are hungering and thirsting after righteousness. The sincere humility of a pastor who recognizes that his own battle against the subtle temptations of pride, ambition, envy and unbrotherliness are of a piece with those of his men, though perhaps in different fields, establishes a basis for fellowship in Christian growth that is firm and enduring. I am not talking about the degrading of a pastor's influence through lowering his personal standard of conversation or conduct. I *am* talking about the blight of a professionalism which can blind us to our own sins and keep us from the fellowship of our men as together we seek that redeeming grace which transforms from glory to glory. To this end we must devise ways by which we can cultivate the acquaintance of our men under circumstances that put us on an equal footing as men, not simply as pastor and parishoner. No man can tell another how best to do this, for each must utilize his own talent and take advantage of the best opportunities that open to him. But somehow it must be done. Was not Jesus known as the friend of publicans and sinners? He evidently extended the circle of his human fellowship beyond the confines of his best members. If we are to live best *for* our men, we must learn to live *with* our men.

2. Fellowship between a pastor and his men in planning the program of work of the church creates a new sense of responsibility on the part of the men for the success of this program. No matter how small or how large the church congregation is, the work gets done with less effort when it is carefully planned. In our own church this work of planning begins early in the summer. Each organization and department of the church sets a committee to work outlining the specific projects and goals that they are interested in and suggesting church-wide activities for which they see a need. Early in September a representative committee has ready, from these suggestions, a general program of work for the year. The section from October 1

to New Year is then released and given wide publicity throughout the congregation. The program from New Year through Easter is publicized immediately following Christmas and the third section right after Easter. In all of this the pastor and other church leaders are present to give information, suggestions and encouragement. The general program of our denominational interests is made an integral part of our local church program and thus becomes *ours* not *theirs*. Hundreds of our members, many of them men, have had a voice in making the program and therefore the more readily assume responsibility for carrying it out. I have had to go slowly sometimes when in my impatience I would like to have pushed some idea too quickly, but the delay has always proven healthy for me and to the best of my belief for the church as a whole.

3. Progress through fellowship in the development of new leaders has been one of our most interesting and profitable adventures. There are many churches, I am sure, where the following plan could not and ought not to be attempted. On the other hand, many of my pastor friends have tried something similar and report as I do, new life and vitality as a result of its use.

Under our present system the nominating committee, with the pastor as chairman, nominates and the fourth Quarterly Conference elects the members of the Board of Stewards or Official Board. Once a man gets on the board it is mighty hard to leave him off without offending him and his friends. Again, with a full board, it is difficult to put enough new men on at any time to give new life and a fresh viewpoint to this official body. Furthermore, where new members are coming into the church, it is not possible for them to have adequate representation on the board if all the places continue to be filled, year after year, by the same men.

After conversations and discussions over a period of nearly two years, our board, of its own volition, set up a plan for the rotation of membership. Because it was their plan and not the plan that a new pastor forced on them, there were no heartaches. Briefly it was this. All members of the board who had served as Methodist stewards for twenty-five years (service in other Methodist churches before joining us was also counted) were made eligible for re-election every year for life. (Under our present law board members must be elected each year.) The rest of the members drew lots for terms of one, two and three years of service. Each of these classes retired at the end of their respective periods of service and were not eligible for re-election until one year after their retirement. When the year of retirement is past, they may or may not be re-elected, depending entirely upon their merits in comparison with other men.

Each year for three years I have seen one-third of our Board retire and a new group take over their responsibilities. The ones who retired have neither pouted nor become inactive. They have in most cases assumed responsibilities in some other area of the church's work. The men of our church have been stimulated to new interest

and endeavor for they know that each year a committee of men is working with the pastor in studying the available men and preparing a list for the nominations in the fall.

One of the by-products of this co-operative venture in the discovery of new leadership has been the formation of a permanent personnel committee. This committee in the past two years has discovered and put into service scores of members whose talents and leadership were not being used. An interest and talent discovery card is sent to every new member who unites with our church. It is followed up with a telephone message or personal call. Teachers, pianists, choir members, Scout leaders, etc., are constantly being found and put to work. Through contact with district leaders among the men, circle leaders among the women, and Bible class teachers and officers, names are secured of old members who have talents or training that should be utilized. Our problems in this field are not all solved but we are having a far easier time today than ever before in securing men as well as women for needed work.

4. Progress through fellowship in a city-wide church extension program has been one of the joyous adventures of work with our men during the last five years. Our city has been growing rather rapidly for a number of years but the number of Methodist churches in our city had not grown proportionately. Early in 1937 our men, under the leadership of the District Superintendent, joined in the formation of a district brotherhood. Representative leaders from the official board of each Methodist church in the city began to meet quarterly to study the needs and to work out a program to meet them. Soon a city board of missions of fifteen laymen was set up. Under their direction we began with three newly settled sections of our city where we had no Methodist church. A house to house survey revealed the names of enough Methodists and others interested to warrant beginning work on the organization of a church. In each of these, one at a time, revival services were begun either in a tent or a school auditorium. The interest grew and soon the charter roll contained enough names to form a permanent organization. Preachers and laymen from the various churches worked side by side every step of the way. Funds were secured from the Boards of Missions, (both conference and general), to help supplement local offerings of the members so that a pastor could be secured. An apportionment of 50c per member from all the other Methodists in the city provided funds with which the city Board of Missions undertook the job of housing these new congregations. As one new church began to get under way, the next one was begun.

In addition the district brotherhood began to study the needs of some of the existing churches that were poorly housed or had no parsonage or had a burdensome debt. As these needs were ascertained the city Board of Missions was asked for guidance and assistance, and the job undertaken. As a result, in five years fourteen new or remodeled churches serve our city's needs. Eight new congregations

now flourish with two others soon to join them. Church membership has doubled as have World Service offerings. Best of all, the spirit of our men has been transformed. A recent visitor of distinction after seeing the project, said, "One of the greatest delights of my visit has been to see the spirit of joy in participation in a great common task that seems to grip the laymen of this district." In working together sacrificially our men have been learning new lessons in Christian living and Christian giving.

5. And now one final illustration of progress through fellowship in an adventure of evangelism. Other areas of co-operative fellowship in activity could have been chosen, but I am trying to describe, at first hand, projects that other pastors have successfully carried out in congregations of differing sizes.

Almost three years ago I asked our official board to set up plans and undertake a personal evangelism campaign. Not all of them were interested, but over a hundred volunteered. The job was undertaken. There is no need to describe the mechanics of compiling the prospect list or training the workers. Suffice it to say that these workers visited hundreds of homes on week nights and Sunday afternoons during a whole month, inviting men and women to accept Christ and enroll for a training class for church membership that met for four nights during the two weeks before Easter. On Good Friday night two years ago, and again last year, between two hundred and two hundred and fifty adults took the vows of the church, and then received the Sacrament of the Lord's Supper. One of my greatest thrills as a pastor was to stand in the pulpit on those occasions and see the joy on the faces of the men of our church whose earnest work had made possible such a rich harvest of souls. That this was an enduring experience is evidenced by the fact that work is already under way for a similar project next Easter.

This is not the story of one pastor and one congregation. Hundreds of other pastors and other congregations are finding the same joy and the same growth in Christian experience as they learn by doing. Personally, I am only an incident in the life of the church I serve. It has been in existence one hundred and five years. Please God it will be carrying on for him another hundred years. What really matters is that this life of fellowship in service with our men may go on growing year after year. Our laymen draw closer to Christ and closer to each other as they learn by doing. The millennium has not arrived and things are not all as they ought to be in the life and work of our congregation, but under God I am having more fun as a Methodist preacher today than I have ever had in my life. I have learned to love men as I never believed before I could love them, and respect them for their love and loyalty to Christ and his church. God grant that more laymen of our beloved church may be brought into a fellowship of growth and service that will mean progress in Christian living for them and progress toward the Kingdom of God for us all.

Chapter XVII

Co-operative Living in a Rural Parish

RALPH A. FELTON

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TWENTY-SIX years ago, a young preacher, Paul Doran, went to a rural parish on Calfkiller River in White County, Tenn. Twenty-eight different pastors had served here during the previous 25 years. Each one left as soon as he could get away. It was a parish with many unsolved problems. The ministers had to learn or leave. They left. But Doran has been here 26 years and hopes to stay much longer.

When he came he found weak churches, poor farms, low-grade schools, and a discouraged people. The timber had been cut off and sold. The hillsides had been plowed.

Cover crops were not grown. The topsoil was soon washed away, leaving only the bare hillsides and deep gullies. As the topsoil went down towards the Gulf of Mexico, the income also went down. Lack of income meant poor schools. Over half of the teachers hadn't finished the eighth grade. The average school term was 3½ months. The children walked to school over muddy roads. There wasn't a mile of improved roads in the entire county. The main church on Mr. Doran's circuit had only 10 paying members. Three members "in good standing" each paid \$1 a year in recognition of the service of the church to them and their families.

MEMBERSHIP STEPS UP

When Mr. Doran came, there were 4 churches on the circuit with memberships of 20, 40, 12, and 12. Now there are 11 churches with a total membership of 800. The church budget is now 30 times what it was when he came. There are now 110 miles of improved roads in the parish, where there were none before. The average yield of corn per acre has increased from 18 bushels to 42. A stranger driving through this county today can tell when he reaches this parish by the painted houses and landscaped grounds. Religion has found expression in the total life of the community.

This pastor's first decision about his new parish was that he must lift the economic level of his people. So he bought a farm. Some of his people complained that it was the poorest farm in the community. It was what he needed, though, because its topsoil had

been washed away and it gave him a chance for a clear demonstration in soil building. His first year he raised only 2 bushels of corn to the acre. The last year he had corn in that same field the yield was 73 bushels to the acre.

He set apart 2 acres back of the church for demonstration plots. One plot he cultivated in the usual method that had been followed by his neighbors. In adjoining plots he planted soybeans, lespedeza, crimson clover, and alfalfa—all soil-building crops. Lime was used to counteract the acidity. The farmers watched the results. Today there are 79 fields of alfalfa in this parish and over half the county has been limed.

With a soil auger and an assistant, this orthodox preacher went about testing the different fields in his parish. The businessmen in the nearest town helped him fit out his laboratory. His wife's fruit jars were used to hold the samples. His home soon looked like a room in a college of agriculture. He classified all the land in the parish into 12 different types and discussed with his farmers suitable crops and necessary methods of cultivation for each type. Soil conservation and soul saving became integral parts of his program of rebuilding community life.

LIVESTOCK PLAY A PART

Along with the experiments in soil building came similar experiments with livestock. Hampshire sheep were agreed upon, likewise Jersey Giants for meat and White Leghorns for eggs. The first purebred Jersey cow in this parish belonged to the church. Jerseys were selected for milk and Herefords for beef. When all raised the same breed the marketing problems were simplified.

Improvements of farm practices or of personal religious living. Mr. Doran believes, is an educational process. The first year he came he started a night school. During the three winter months, when the evenings were long and work was slack the farmers would spend two hours for five evenings a week at the manse. One man would be given a church paper and would be asked to report on it on the following evening. Another would be given a farm paper to read and report on some article and tell how that bit of information could be applied to local conditions and needs. These men were thus not only trained in the techniques of farming but at the same time in methods of church work. The enrollment at this night school has varied from 12 to 44 men.

One of the results of this night school was the organization of a consumer-producer co-operative. The pastor asked the local merchant to act as its agent and business manager. This man goes to Nashville or Cincinnati twice a week, hauling the farmers' cattle, potatoes, wool, or lambs, and to the tobacco markets with their tobacco crop. He charges a fixed sum for hauling. If a farmer wants 100 pounds of sugar or a keg of nails or anything in large lots, he brings the product on the return trip and charges transportation costs. If this same

farmer wants to buy or sell in small quantities, he does this at this man's store as formerly. The local merchant therefore is retailer of small quantities and a sales manager and transportation agent of larger orders through the co-operative. This co-operative society has been operating successfully for 25 years and has 44 families in its membership.

GARDENS GET BOAST

Mr. Doran said that when he first came no one in the community raised spinach, carrots, cauliflower, or kale. A prize was therefore awarded each year to the home that had the best vegetable garden. A recent winter raised 33 different varieties.

Home nursing and first aid have also been taught. Each year at the manse all who come on certain days are immunized against diphtheria, typhoid, and other communicable diseases. The county health department and the home demonstration agent help in this. Yet there is still too much sickness. The pastor is often called into homes where people are sick. It costs from \$15 to \$25 to get a doctor out from the city for one visit in the remote parts of the parish. So the pastor helps with minor ailments and calls the doctor when necessary. The health officer assists with preventive medicine.

Along with the yearly prize for the best vegetable garden is a similar award for the best flower garden. Beauty is put on a par with health.

Whenever a young man of integrity in this parish is ready to marry and start his own home, this pastor takes as much interest in getting him located in the community as he does in getting his name on the church roll. Often trust funds fall into the minister's hands. At the same time some absentee landlord offers to sell a farm. These farms are bought by the pastor and resold to these young men. Thus the parish population has been gradually improved. Twenty young married couples here have become home owners in this way. The pastor has bought these 20 farms and resold them to his young people. Four of these young men are now elders in his church. Asked if he ever received any commission for handling these sales, he said he would no more take a commission for helping his people buy a home than he would for making a pastoral call on them after they had moved in.

One phase of the program here of beautifying the countryside is the type of church architecture followed in the new buildings. The first new church was the one at Blue Spring. The men quarried the rock and hauled it and with their own hands built this beautiful new Gothic Church. Five men each gave over 100 days' and over 30 men gave over 30 days' free labor that year to the building operations. The next new building was the Johnstontown church. The men here gave a total of 471 days of free labor to build this beautiful little sanctuary. Last summer the men built the new Robinson's Chapel. It is Gothic in design, built from the native stone. Cherry

Creek is scheduled to be built next. Thus the 11 old preaching places with their ancient loyalties are to be replaced with beautiful little cathedrals, each rock of which is to be touched into new and beautiful life by the loving hands of a devout people.

Mention was earlier made of the fact that the entire church program was built upon the needs of the people. This indigenous characteristic is illustrated by the method of church support. At the time for the every-member canvass, all are asked to make a pledge. Those who have little cash, pledge produce. Those with neither, pledge a definite number of days of labor on the pastor's farm. The produce given is used by the pastor's family or turned into cash, as is also the labor. Sometimes a member gives the use of a field and a class of boys plants it to potatoes or some such crop, and gives the proceeds, when sold, to the church.

FROM \$20 TO \$1,100

Returns from labor and commodities comprise about four-fifths of the total budget. In other words, the budget is five times as large because an adaptation is made in the method of giving so that the people can pledge and give that which they have. The first year in the parish, the people at the Blue Spring church, the main church in the large parish, gave only \$20.10; their last year's contribution was \$1,100.

This circuit of 11 preaching places covers 450 square miles and ministers to 1,050 families. The circumference of the parish is 110 miles. Five of the 11 places are fully organized churches and 6 are "evangelistic centers" or "extension points." In the 11 places there is a total of over 800 communicant members, and the total church attendance on an ordinary Sunday is about 1,200 people.

The pastor evidently cannot give his personal attention each Sunday to all of the 11 places, so he has what he calls "lay sponsors" for each place. These men have been trained for at least 3 years in his night schools or other classes. Usually one layman is responsible for the Sunday school and the young people's meeting and another looks after the worship service when the minister is not there. Sometimes the pastor writes the sermon for them to preach. He spends his mornings from 5 to 7 in his study. There are 7,000 books in his library, with usually about 400 lent out all of the time. He preaches 5 times each Sunday. On week nights he is either teaching a class or training some leaders whom he wants to accept some new responsibility. You cannot find him at home in the evening without making an appointment. When his small son was 6 years old his father promised to go fishing with him when the boy became 7. The son reminded his father recently that he was now 11 and still he had found no time for fishing.

A PROGRAM TO FIT THE NEEDS

This rural parish in the Cumberland Plateau illustrates rural reconstruction through the church. The program here was not handed

down but it grew up from within. It was indigenous. It began where the people were. It was built around the needs of the people. *Individual conflicts were changed to co-operative living.* Religion was expressed in total life. First there was a leader, then knowledge, then vision, then planning. The church led, but co-operated with other agencies. The Gospel was clearly preached. And the whole program rested on a program of economic improvement.

The government is active in rehabilitating farmers who have been blown out or tractored out of their farms or driven out by soil erosion. The government is giving many a farm family a new start in life. But it is far better to keep them on their own land, with their roots deep in the life of their home communities, active in its churches, and regular in its schools. This is what this pastor is doing.

Chapter XVIII

Stimulating Others to High Achievement

CHARLES W. GILKEY

NEARLY forty years ago, when I was a student secretary visiting preparatory schools for the YMCA, I had the privilege of an unforgettable hour with a remarkable woman: Mrs. John Meigs, wife of the Head Master of the Hill School. Her religious influence created the atmosphere of that school which left its mark on many generations of school boys. When I asked her for suggestions for a youth just out of college, beginning to do Christian work among school boys, she said something I have never forgotten for its wisdom and insight. "Remember that you don't have to waste time urging boys in their teens to be manly. All the deepest currents in their nature are carrying them in that direction. What you have to do is to hold up before them the highest and truest conception of what it means to be manly; and then all the best in them will reinforce what you say to them."

When later I entered the ministry, that wise word had a great influence on my preaching. It applies of course less fully to adults than to adolescents: but within limits it is true of all human beings. God has put in human nature some elements which, if they can be touched, produce their own exhortations and stimulate to achievement in ways that are more powerful than either the arguments or appeals of any other person. The problem of preachers is to release those impulses and capacities which God has put in human nature, to give them a chance to do their own work.

There is one characteristic of human nature that the preacher forgets at his peril: the familiar fact that our human disposition to respond to direct exhortation is distinctly limited. In this respect it is like our senses of taste and of smell. Sensitive at first, they are quickly jaded by continued stimulus, and presently cease to respond at all. The preacher who forgets that, and begins to pound away with direct exhortation in the introduction to his sermon, will wonder why the appeals in his conclusion hardly produce a quiver in his congregation.

In speaking to high school boys any moral must be carried in as a larger boat tows a dingey. You hardly notice that it is there—but if it is firmly hitched, the big boat will take it straight into port. This brings home to us the importance of finding stories, illustrations, parables, which carry straight in through the minds and leave the moral where it can do its own work. The familiar story of the boy who cried "Wolf—wolf" until nobody paid any attention to him when the wolf

really came, illustrates the same psychological point. The sparing use of direct exhortation and appeal, and the saving of it for the points in the sermon and in life itself when it can come with full force to unjaded sensitiveness and response, is one of the cardinal principles of homiletic wisdom.

The other side of this principle is the familiar reminder that with most people, example has far more stimulating power than exhortation. As Emerson put it: "What you are speaks so loud that I cannot hear what you say." There are of course some habitual sermon-tasters who like to be exhorted indefinitely—but they are a small minority of humans. Most people do not like it, and many resent it. If you put the preacher's problem into the figure of the lever raising a weight, exhortation always has hold of the short arm of the lever. It is not easy for a good deal of exhortation at the short end, to raise the sheer weight of human inertia and sinfulness at the long end. But example reverses the problem, seizes the long end of the lever, and stimulates to high achievement without saying very much about it.

Now these familiar facts, have some very important bearings on the task of the minister in stimulating others to high achievement. They remind him, for instance, how much the effectiveness of a good sermon depends on the service of worship. The sermon is set in the midst of a service of worship and gathers its lifting power from that central fact. Hymn and scripture and prayer have led the true worshipper into a mood of reverence and humility that opens up the soul of man to the word of God, as the plough in springtime opens up the soil to receive good seed and bring forth 30, 60, and 100 fold. A large part of his ability to stimulate to high achievement comes to the preacher from the fact that he is a fellow-worker with God. His power to stimulate comes not from his own unaided gray matter, technique, cleverness, but from the re-enforcement of the life of God working in and through him. I spent my boyhood summers on Cape Cod, where at low tide our boats would get stuck on the flats and we would pull and push and strain in vain to float them. Then the tide would come in and, as if to mock our desperate efforts, would quietly lift the loads we had strained in vain to budge. This is the way in which the grace of God forever works in human life—not in answer to our tugging and not according to our time schedules, and not as an exclusive product of our organization. The wind bloweth where it listeth. So the voice of God comes in every generation to stimulate others to high achievement. The preacher is a fellow-worker with God at this point.

These familiar facts about human nature tell the minister further about the organization of his sermon. They point out the lifting power of Jewish and Christian history in stimulating others to high achievement. That is a secret of historical religion which intellectuals are likely to miss when they begin to discuss religion chiefly in terms of ideas: "My idea about religion is. . . ." Our religion is historical; not just contemporary cleverness. It is deep rooted in human experi-

ence by the co-operation of man and the grace of God. This the intellectual finds it easy to forget. In difficult times like these the preacher does well to go back to the great crises of Jewish and Christian history for his texts, and to point out as Paul puts it, that God is always commanding "the light to shine out of darkness"—and as John says, "The darkness has never put it out." Thus the minister is not always required to be turning his face to the congregation, exhorting them about this and that *in his own name*. His approach is through the word of God which has come down in history. When we can lay hold of that, it is a humbling thing to discover how much of its own power it releases in every generation.

Take for instance that remarkable dedicatory inscription in the chapel of Staunton Harold to which Sidney Walton has called our attention in the "Methodist Magazine": "In the year 1653, when all things sacred were throughout ye nation either demollisht or profaned, Sir Robert Shirley, Barronet, founded this church: whose singular praise it is to have done the best things in ye worst times, and hoped them in the most callamitous." There it is in deeds, not words. The thing has actually been done.

Illustrations taken from biography are much more effective than any other kind of illustration for the preacher. A large proportion of his reading should be in biography. Fosdick illustrates this from Handel in *Living Under Tension*. When you listen to Handel's Halleluiahs Chorus, you think he may have written it on some day in June when the world was filled with loveliness. But he wrote it when his health and fortunes had left him, his creditors were threatening him with imprisonment, when he was at the nadir of his hopes. When the minister gets illustrations out of lives that have actually been lived, he finds the secret of stimulating others to high endeavor that no word of his or even his own good influence may have.

When the conclusion of a sermon can be built around such an actual illustration, it will often take on a memorable simplicity and power that exhortation can never attain. So Dean Sperry closed a recent sermon in our Chapel that had begun with a vivid account of Albert Schweitzer, the scholar and musician who had left his professor's chair and his organ bench to go to Africa as a medical missionary. He was fashioning a log to go into an addition to his hospital, and asked a native spectator to help him turn it over. The latter replied that he couldn't, because he was an intellectual. "I thought I was an intellectual—once," replied the modern saint. That story will echo around our quadrangles for years to come.

But the minister must never think that his power to stimulate others to high achievement shows itself only, or even chiefly, when he goes into his pulpit to preach. It is far more likely to come into play in personal or pastoral contacts that are much less self-conscious, and often far more influential. Pounding, fist shaking, finger waving, will not open the doors to the secret shrine of any human heart. In Holman Hunt's masterpiece, *The Light of the World*, the Master stands

by the door of the heart and knocks and waits. It is only when a man opens the door *from within* that the living Christ comes in. For that moment the preacher also has to wait. His ability to help is chiefly created not by what he says on Sunday morning but by his nearness in those crises of decision and tragedy when the door is suddenly opened from the inside. Then he may have an influence that reaches beyond the life that now is, and into that which is to come.

At a meeting of the West Point delegation to the Northfield Student Conference long years ago, when some campus problems were being discussed, one cadet remarked that Christianity had something to say on that point. From a dark corner of the tent came the characteristic question of that perplexed generation, "What is Christianity, anyway?" After a long silence, the inspired answer came from another dark corner: "Christianity? Why, Christianity is Oscar Westover." The cadet to whom in his absence his mates bore such impressive witness, lived to command the army air force as a Brigadier General, and to lay down his life in that service.

God's answer is always in terms of some individual. The Christian religion has had only one such complete incarnation in its long history—in the life and death of its Founder. But the answer is not limited to Jesus, then or since. In every generation there has been a succession of men and women, some named and some nameless, who have themselves been Christianity's best summary and evidence. Just as a myriad of scattered stars break up the night and make it beautiful, so in a time as dark as this, those myriad scattered stars of our faith, many of them in the ministry itself, are more indispensable than ever. They have been and will be the most powerful influence in stimulating others to high achievement; and their Book of Acts is not yet finished.

Chapter XIX

Jesus and Human Relations

J. LEONARD FARMER

Glory to God among the highest,
And peace among men of good will on earth!
—*Luke 2:14.*

THIS is the Song of the Nativity as put into the mouths of Seraphim at the birth of Jesus. It is variously translated in the different English versions and modern translations. But, however translated, its correct meaning must be essentially the same. It does not express a change in the attitude of God toward men, but it is the prophecy of a change in the attitude of men toward God through a change in their relations with one another. From men's disobedience to God, mutual hostility and ill will toward one another, to obedience unto God and permanent peace through goodwill among themselves is the transformation expected.

It is lyric poetry with two complementary ideas. The first is glory to God among the celestial hierarchies who are praising and glorifying God in this song. The imagery is the same as that of Isaiah 6—the prophet's vision in the temple. The second part concerns men on the earth. The idea is the same as that of the ancient prophecy incorporated in Isaiah 2 and Micah 4:

“And they will beat their swords into plowshares,
And their spears into pruning-hooks
Nation will not lift up sword against nation,
And they will learn no more the art of war.”

The meaning of the verse is the same as in the Lord's Prayer: “Thy will be done, as in heaven, also on earth.”

The chant is doubtless one of the earliest doxologies to have been formulated by New Testament Christians. As it was recorded only in Saint Luke's Gospel, it probably originated among Greek Christians who had previously been Jewish proselytes. As a doxology it has been preserved for us in the *Gloria in Excelsis*. Later doxologies have retained the glory and praise to God the Father, Son, and Holy Spirit, but not the peace through goodwill among men. The word peace, where retained, does not mean an external harmony and concord among men as is prophesied in this Nativity Song. It means either an internal peace of heart in the midst of external confusion and conflict as is expressed especially in the Gospel

of Saint John,¹ or a peace of God in his attitude toward men such as is stressed especially in the Pauline Epistles.²

The change, which eliminated peace through goodwill among men on earth from the doxologies, accompanied a wider change from the original conception of Christianity as a religion concerned as much with the social relations between man and man as with the spiritual relations between men and God, to the conception of it as a religion concerned primarily with the spiritual relations between men and God. Originally the hope was that men would glorify God through their brotherly relations with one another. But later a shift in emphasis came about whereby men fancied that they might glorify God regardless of the kind of relations that might obtain among themselves.

But this most ancient Christian doxology is given as the manifesto of God in commissioning His Son to the world, the supreme purpose for which Jesus came—to glorify his Father in heaven through the establishment of permanent peace through goodwill among his brothers on earth. A simpler and more comprehensive statement of his mission into this world cannot be conceived. It is an epitome of his entire ministry. Everything that he said and did was intended as a direct or an indirect means toward this one supreme end. This conception of the mission of Jesus is the hub of Christianity. All else is spokes, either ways and means of achievement, which sometimes have mistakenly come to be regarded as ends in themselves, or theological constructions which, no matter how profound and intellectually helpful, should never be allowed to circumvent or to eclipse this one primary end. Upon this, as Jesus knew, the salvation of the world depends.

In the history of the Israelites there had developed three conceptions of the relations between God and themselves—Lord or Master-and-servants, King-and-subjects, and Father-and-children. The rise of each depended largely upon the political, economic, and social vicissitudes of the people. The Lord-and-servants conception arose during the period of the Judges, and was due chiefly to influences from the more primitive Semitic religion as loosely organized in local agricultural community life. Influence came also from the Canaanites who were accustomed to think of their gods as *baals* or proprietors of the land. To these proprietors was due, of course, the best of the produce in animals, grain, fruit, and sometimes children. There were different lords at different places of community worship. Traces of this are doubtless to be seen in the different hyphenated forms of Jehovah as *Jehovah-jireh*, *Jehovah-nissi*, and *Jehovah-shalom*.³ Then Jehovah was one only in the first part of his hyphenated name. In theory the people worshipped one and the same God, but in reality they worshipped a number of gods. They

¹ John 14:27; 16:33.

² Rom. 5:1; Eph. 2:14, 17; Phil. 4:7; Col. 1:20.

³ Gen. 22:14; Ex. 17:15; Judg. 6:24.

were brothers because they regarded themselves as descendants of the one father Abraham.

The idea of the King-and-subject relation arose during the period of the monarchy. Its rise was due to the national spirit as centered in the capital city of Jerusalem. As earthly kings proved themselves unworthy to be representatives of God over the people, their title was transferred to God who alone was to be obeyed. The statement attributed to Samuel, that Jehovah was the people's King,⁴ implies that the people had not been accustomed to regard him as such when they demanded a king to prevent Samuel's corrupt sons from ruling over them. The Oneness of Jehovah over the entire nation came now to be stressed by the religious leaders in theory, though it was not equally respected in practice among the rural people. This is the meaning of the *Shema*: "Hear, O Israel: Jehovah our God is One Jehovah." He is not many as *Jehovah-jireh*, *Jehovah-nissi*, and *Jehovah-shalom*.

The third conception, the Father-and-children relation, arose after the passing of the monarchy. Then the spirit of unity lacked national organization; and some of the more pious among the people abandoned hope for the return of father Abraham as the messiah and savior of his children from their luckless plight among the other great peoples of the world. All the passages in the Old Testament in which God is spoken of as Father date from the exilic or especially the post-exilic period. When Isaiah prophesied a messiah of four names one of which would be Everlasting-Father,⁵ he meant Abraham. The word (*'el*) in this name, translated God, does not denote God in our sense of the term. It was sometimes used of any deceased person, especially for an outstanding one. Ezekiel used it of Nebuchadnezzar.⁶ Isaiah's conception of God is so royal and majestic that he could not have thought of him as the Father of men. The "Ancient of Days" in Daniel⁷ also means Abraham. The Israelites regarded only two persons in succession as their father—first Abraham, then Jehovah.

A clear expression of the change from Abraham to God as Father is to be found among the writings of a post-exilic prophet whose literary works were collected with the prophecies of Isaiah the son of Amoz:

For thou art our Father,
Though Abraham know us not,
And Israel acknowledge us not,
Thou, O Lord, art our Father,
Our Redeemer from of old is thy name.⁸

The transference of fatherhood from Abraham to God was gradual. The more the Fatherhood of God came to be stressed, the less was the significance attached to that of Abraham. A broader conception of brotherhood developed. Brotherhood was no longer limited to

⁴ 1 Sam. 12:12.

⁵ Isa. 9:6.

⁶ Ezek. 31:11.

⁷ Dan. 7:9, 13, 22.

⁸ Isa. 63:16. (Trans. by A. R. Gordon)

the descendants of Abraham, but was extended to include all Gentiles who would submit themselves to the religious rites of Abraham's sons.

When these three conceptions of relations between God and men had arisen, neither of them entirely displaced the other. All three of them continued to exist among the people just as they continue among us Christians. We do not welcome the idea of a landlord or king ruling over us in earthly affairs; but we do not hesitate to sing about God as Master or Lord, King, and Father. In fact, most of our public worship of God is as Master Lord, or King, and not as Father. More than that: from its beginning, Christian theology has been based fundamentally upon the concept of God as Lord or King rather than as Father. Though the term Father has been frequently employed, the whole system of doctrines, as far as this writer has observed, has usually shown that the authors have not been gripped by the Father-conception of God in such a way as to give this conception any appreciable organizing influence in their theological speculations. Many problems in traditional theology would not have arisen, and many questions would not have been raised had the theologians once come to grips with the Father-conception of Jesus.

To use but two examples: take the question of the atonement or reconciliation. Jesus came to reconcile men unto God as their common heavenly Father through their reconciliation to one another as brothers. His mission was not to assuage the spleen of a wrathful and revengeful King, but to gladden the heart of a sorrowful but loving Father. All the reconciliation that the loving Father needed was the great joy which would come into His yearning heart as the result of the change of his unfilial and unbrotherly children into filial and fraternal ones. The juridical question, To whom was the price of reconciliation paid? should never have been raised. It belongs to a religion of law which thinks of the relationship between God and men as being that of Lord-and-servants or King-and-subjects. It presupposes the transfer of servants from one lord to another as his property, or a deposed king repurchasing his subjects. But in a religion of the Spirit, a religion of family relationships, a religion designed to redeem children from spiritual lassitude and social waywardness, such a question is a meaningless one. One may as well ask, To whom does a mother pay the price of bearing her child? The price was paid *to* no one; but it was paid *for* every one! Many an estranged family has become reconciled through the death of a mutually beloved member.

Jesus founded his religion upon the concept of God as Father only. For him the title of King carried the wrong connotation. It suggested the idea of a Ruler who was arbitrary, selfish, severe, oppressive, domineering, aloof from his people, and the like. It connoted no particular kind of relations between the people themselves. People are not duty-bound to serve the welfare of one another simply because they are all servants of the same lord or

subjects of the same king. Their only obligation is to serve the lord or king as he demands it. Through fear they may even worship him, while he has no interest in their welfare, and while they may have none in the welfare of one another. Through cajolery they may vie with one another in efforts to ingratiate themselves with the lord or king, and one may come to hate another because of his greater success in the art of coaxing. The lord or king may be most oppressive. Whatever they have may belong to him, and whatever he has may have been fleeced out of them.

Though Jesus employed parables drawn from contemporary life in which he himself, or God, figured as a king, these were used only for their popular appeal, and when he wished to warn men of the great judgment. In his direct teaching not once is he reported as having employed the title of King for God. Indeed, nowhere in the New Testament except in the book of Revelation is this title applied to God. This book is peculiar. When its author speaks of God as Father, he is never the Father of men, but always and only the Father of Christ. But once does he even speak of the possibility of men's becoming God's children; and this is when they have endured persecution to the end.⁹ He was a Jewish Christian who was in this respect more Jewish than Christian. His conception of God is as majestically royal as is that of Isaiah the son of Amoz.

Jesus rarely employed any other term for God except Father, my Father, your Father, your heavenly Father. He rarely used any other term for himself except Son (Son of Man nearly seven dozen times in the Gospels, and Son of God as a title only in the Fourth Gospel). any other term for men in their relation to God except sons or children, and in their relation to one another except brother. To go through the Gospels and observe the frequency with which these terms appear in the teachings of Jesus, and how infrequently any other terms appear in similar connections, reveals the fact that the Fatherhood of God and brotherhood of man was neither accidental nor incidental, but central and fundamental, germane and organic in his thinking.

These intimate and endearing terms as employed by him were meant to denote divine and human kinship in fact, and to elicit the recognition of and respect for this fact in all divine and human relations. Had it not been for the sake of popular appeal, Jesus would never have spoken of the Kingdom of God, but only of the Family of the Father. God is men's Father: He can no more cease to be their Father than he can cease to be God; and he is Father of all men, or he is Father of none. Men are, therefore, to maintain the attitude toward him which only becomes his children. Men are brothers of one another: they can no more cease to be brothers than they can cease to be men; and they are all brothers in God, or none are. They are, therefore, to maintain relations and practice conduct

⁹ *Rev. 21:7.*

toward one another which become brothers in a very real sense. What are these attitudes and relations?

In the ideal family the father is the recognized head. He naturally loves each of his children no matter how disobedient any of them may be, and whether normal, above normal, or below normal. The more disobedient and below normal one is, the more aware the father becomes of his love for this child. Sorrow and pity are added to his natural love to make it more emotional. He realizes joy when the child is changed from disobedience to obedience. The father is whole heartedly devoted to the welfare of each of his children. Living in them, he lives only for them. Whatever he has belongs to them. He is sorely grieved when any of them goes wrong or when anything goes wrong with any of them; and he does his utmost in keeping with their total welfare to correct this wrong.

The children delight in reverencing and honoring their father. They have absolute faith and trust in and reliance upon him. They are grateful for his fatherly kindnesses, and are joyfully obedient unto his will. They are co-operative with one another. None seeks to deprive another of his share in the fatherly provisions for all. With them it is seldom "mine" or "yours," but "ours"—our father, our world, our country, our privilege, our duty—our everything that is not peculiarly private. Their interest is first in the welfare of the family as a whole. Each one makes whatever contribution he can in his own way toward this all-consuming end. There is the fullest freedom without compulsion; and there is the strongest impulsion because of mutual interest and devotion. Naught but harmony and happiness prevail.

This is the kind of family which Jesus would make out of the peoples of this world, with God as Father of all peoples, and all peoples as brothers of one another. When he came human relations were bad in the world. His program for changing this situation was in changing the predominant emphasis of his inherited religion from what may be called that of *monarchical theism* to that of *theistic humanism*.

Perhaps the most important difference between the religion of Jesus and his inherited religion of Moses is to be found in their comparative stress upon love for God and love for men. The first and most important commandment for the disciples of Moses was love for God. During the days of the monarchy when *henotheism* prevailed this commandment was good in keeping many of the people loyal to Jehovah and from adopting the religion of some other neighboring people. But after *monotheism* became established, there was no other god from whom Jehovah was to be distinguished and, such a commandment was practically meaningless, as Jesus saw. Hence the first commandment for Jesus was love for one another.

Men may delude themselves in believing that they love God, while being the most hateful toward one another. Those who stoned and otherwise persecuted the prophets believed that they loved God.

Those who took the initiative in having the Son of God killed believed that they were glorifying God through their devilish wickedness. They were preparing for the highest worship on their sacred calendar, the feast of feasts—the passover; but they hated Jesus with an intensity surpassing even their supposed love for God. They believed that the more inhuman they should be toward Jesus, the more acceptable would be their celebration unto God. God knows that they were to be pitied rather than denounced and damned. For it was their mistaken love for God that had prompted them to do this damnable deed. For this reason Jesus is reported as having prayed the Father to forgive them. They had the best of intentions in so far as their thought of God was concerned.

Most of the devilry that is practiced between otherwise respectable men is not because of their willful disrespect for God, but oftener the reverse. If they believe that God disapproves of the diabolical conduct upon which their hearts are resolutely fixed, many men will disavow their belief in God so as to continue in their conduct without any compunction of conscience, or otherwise will appeal to God's grace. One of the greatest, but not the best, men of the world today has renounced Christianity chiefly because it so decisively condemns the unmoral principles which he had fully determined to follow. Many men accept atheism because it removes the damper from their pent-up brute nature, and makes it possible for them to let themselves go immorally without any compunctions of conscience. It is said of Louis the Pious of France that he used to pray: "O God, forgive me for all my past sins, and also for this little one which I am just about to commit;" and proceed straightway to have a man beheaded. Most other pious men commit the sin first, and pray for forgiveness afterwards. Men have committed the gravest evil against their brothers while still believing that they loved God—as a King!

When men do not question their love for God, and scrupulously indulge in various religious rites, ceremonies and other activities which are regarded as a proof of this love, they have no need of being challenged to love him. If, however, their personal love for God is to be of any social value for men, it must be fruitful in human relations where alone it matters much for the welfare and salvation of this world. If it is to be fruitful in this way, men may have much need of being taught and shown how their love for God should express itself, and how it will be expressed if it is genuine. This was the situation confronting Jesus, as it has always confronted his true disciples. There has never been any need of persuading Christians that they should love God. But there has been and now is great need of convincing them that their customary ways of expressing their love for him do not show that it is genuine, and of demonstrating to them how their love for him should be expressed.

For this reason Jesus reversed the commandments of Moses. On every hand he was found stressing with all the persuasiveness of

his incomparable ability as a teacher, and of his own amiable personality and character, not the love of his children for God, but the love of God for his children as a sufficient reason why they should obey him by doing only good to one another; and, consequently, not commanding men to love God, but commanding them to love one another—even to love their enemies as their heavenly Father does.¹⁰ Only by so-doing can they reveal their kinship with him and their heavenly Father; and only by so-doing can they be distinguished from all other men as his disciples.¹¹

Though he taught faith and trust with childlike simplicity in God and exemplified these in his own life, and though men's supposed love for God is sometimes assumed, it is most remarkable that nowhere in the teachings ascribed to him and, indeed, nowhere in the entire New Testament as this writer has discovered, are men exhorted to love God. One will think immediately of a report in all three of the Synoptics as refuting this statement.¹² But this is only apparent. The reply is to a trap question. If one ignores the trap, he misses the point. Jesus, possibly suspected of being a Samaritan,¹³ perhaps did not know the *Shema* which every Jewish lad had committed to memory. The lawyer wished to exhibit him as ignorant of the law while posing as the religious leader of his people. It is a catechetical procedure; and Jesus' reply is according to the catechism. The lawyer expected him to answer the catechetical question the way he (Jesus) had been teaching. That was the trigger of the trap.

Mark wrote first. Matthew and Luke frequently changed some of Mark's statements when they thought that these statements were likely to leave the wrong impression. Matthew allowed this statement of Mark to stand as he had it, because, having said that it was a trap question, he supposed that the reader would understand that Jesus was answering in such a way as not to be caught in the trap. Luke wished to be certain of no possible misunderstanding, and at the same time not to have Jesus recite a statement which he himself did not believe. So he made the lawyer, and not Jesus, answer the catechism. When Jesus replied "this do," "this" referred to the second commandment recited to love the neighbor. The lawyer understood it in this way, and enquired who the neighbor was. In other interviews where more than one commandment is stated¹⁴ they are referred to as "these" or "these things," and not as "this." In these interviews which contained no trap, none of the reporters has Jesus giving love for God as a condition of inheriting eternal life. In Matthew he gives love for neighbor as a condition; and in all three of the synoptics all the commandments stated have to do entirely with human relations.

Jesus' neglect to stress love for God was not due to any ac-

¹⁰ *Matt.* 6:44; *Lk.* 6:21, 45. ¹¹ *Matt.* 6:45; *John* 13:35.

¹² *Mk.* 12:28-34; *Matt.* 22:36-40; *Lk.* 10:25-28. ¹³ *John* 8:48.

¹⁴ *Mk.* 10:17-26; 12:28-31; *Matt.* 19:16-20; 22:35-40; *Lk.* 18:18-21.

cidental oversight, but to a deliberate prophetic insight that is of some theological significance. That men are not required to love God, but are duty-bound to obey him with complete devotion to his recognized will may be regarded as the prophetic viewpoint in contrast with the priestly one. The prophets nowhere condemned the people for their lack of love for Jehovah, but everywhere for their lack of obedience unto his will. Hosea is known as the Old Testament prophet of love because he stressed love more greatly than did any other of the prophets. Yet nowhere did he exhort men to love God, but he assured them of God's love for them,¹⁵ and exhorted them to be obedient unto God by treating their fellow men right.

The only places in the Bible where men are exhorted to love God are in Deuteronomic teachings and in devotional literature influenced by these teachings.¹⁶ Everywhere else the thought prevailed that a father, because he is father, naturally loves his children and is good to them; and that the children do not owe him love, but obedience for his loving care.¹⁷ For this reason husbands were exhorted to love their wives; but wives were exhorted to reverence and obey their husbands.¹⁸ Whoever was responsible for doing the providing was supposed to do the loving; those provided for were expected to do the obeying. The English reader usually fails to get the meaning of this kind of love. What does it mean?

Many different words are used in classical Greek for love of varying shades of meaning. Only two of these are used in the New Testament, but another should be mentioned as it is the commonest kind of love. This is sexual or erotic love. It is the most intimate, personal, selfish, passionate and emotional, and is frequently transitory as numerous divorces and separations prove. This is referred to in Greek as *eros* which is not used in the New Testament. The second kind of love is that which exists between personal friends, or what is called in English "friendship." It too may be somewhat intimate and emotional, and selfish when it is not pure. It also is more or less transitory, as the best of friends sometimes fall out, especially political friends. This is spoken of in Greek as *philia* which is used once in the New Testament, though the verb from which it is derived and the personal noun (friend) are used a number of times. These kinds of love are purely natural. Men cannot assume them at will. There must be something in others which appeals to a man sufficiently to arouse these feelings in him. Hence, though these loves may be praised, it is useless to exhort men to have them; and this is not done in the New Testament: men are not commanded to be friends to everybody. The third kind of love

¹⁵ *Hosca* 3:1; 11:1; 14:4.

¹⁶ *Josh.* 23:11; *Deut.* 6:5; 10:12; 11:13; *Pss.* 18:1; 31:23; 116:1.

¹⁷ *Ex.* 20:12; *Deut.* 5:16; *Mk.* 10:19; *Matt.* 15:4; 19:19; *Lk.* 18:2; *Col.* 3:20; *Eph.* 6:1f; *II Cor.* 12:4.

¹⁸ *Eph.* 5:25, 28, 33; *Col.* 3:19; *Titus* 2:5. The word translated "love their husbands" in *Titus* 2:4 means the loving of husbands in the companionate sense, and not as husbands are exhorted to love their wives.

is permanent devotion to the welfare of a person even though it should be through an exercise of the will, and contrary to natural feelings. It is not emotional or transitory, and can, therefore, always be depended upon. It is spoken of in Greek as *agape*, and is the abstract noun everywhere used for love in the New Testament except in James 4:4 where *philia* is used. When one is controlled by *agape*, he shows only kindness to everybody, even to a known enemy, regardless of his own natural likes or dislikes. Manifestly most Christians have *eros* and *philia*, but no *agape*. *Agape* was regarded by New Testament writers as the love which God has for His children and, therefore, as a grace of God to men.¹⁹ This is why it is frequently spoken of as "the love of God."²⁰ This does not mean men's love for God, but either God's love for men or the love which God has given men for one another. It is goodwill toward everybody, regardless of natural feelings. If a man continues to act toward others as if he loved them, sooner or later he will find the corresponding feelings developing. On the other hand, if he is controlled by his natural feelings and continues to act toward them accordingly, sooner or later he will come to hate them even to the point of committing murder, or of holding the garments of others while they commit it.

Jesus was, therefore, a *theistic humanist*. Men show their obedience and devotion unto God through the exercise of their goodwill toward their brothers. Only when they are reconciled unto one another is any gift from them acceptable unto God.²¹ Otherwise the doors of heaven are closed to their approach. "All things whatsoever ye would that men should do to you, do ye even so to them" is the Christian recension and the quintessence of the Old Testament law and prophets.²² When this is done, other things may matter much; but if this is not done, nothing else matters at all. "All the law is fulfilled in one word," says Paul, "in this: 'Thou shalt love thy neighbor as thyself.'" ²³ And, says Jesus: "A new commandment I give unto you: that ye love one another as I have loved you." ²⁴ It is, indeed, a new commandment because it is given precedence over all others, even over the old commandment to love God. This love is to include all men—enemies as well as friends, foreigners as well as compatriots, peoples of all other classes and races—human beings as such—as the love of the heavenly Father does. No one who is thoroughly possessed by the conception of the Fatherhood of God and brotherhood of man as held by Jesus can be indifferent toward the welfare of the lowliest human being, and still fancy that he has a fellowship with the Father that is acceptable unto Him.

¹⁹ Rom. 5:5; Gal. 5:22; I John 4:7.

²⁰ John 5:42; Rom. 5:5; II Cor. 13:14; I John 2:5; 3:16; 5:3.

²¹ Matt. 5:23f. ²² Matt. 7:12; 5:17f; Lk. 6:31.

²³ Gal. 5:14. See also James 2:8; Rom. 13:8ff.

²⁴ John 13:34; 15:12.

Chapter XX

Christianity: A Science of Human Relations

BASIL MATHEWS

AN absent-minded professor feeling anxious about his wife visited the hospital where she was awaiting the birth of their child. Armed with a book he ensconced himself comfortably in the waiting-room arm-chair. He had been reading for some time and was completely absorbed when a smiling nurse entered the room. "It's a boy," she announced. Annoyed at the interruption, the professor gruffly exclaimed: "Ask him what he wants!"

We laugh at the professorial absent-mindedness; but, on second thought, is not the enquiry that he suggests the one fundamental question that the whole world needs to put today in this supreme world crisis in human relations?

As we confront the root problems of human relations, is not the test of our conclusions whether or not we have answered the question that each baby poses to us at his birth. Here is a new-born soul on the threshold of life. What are those human relationships to be for him as child to parent, as pupil to educator, as brother and sister, later on as lover, as husband and as father? What are his relationships to be as citizen, in national, international and inter-racial contacts? How will those relationships affect that infant personality through all the processes of growth to radiant, creative fulness of life, here and through eternity?

If, then, we try to assess the adequacy of any of the faiths of the world, is not at least one test just this: how far does that faith give to this new-born immortal child of the Creator what he really needs?

Instead of trying to cover all the faiths, let us concentrate on Hinduism, the religion of the majority of Indians. Faced with the Declaration of Independence, Hinduism affirms the precise contradiction of the opening sentence. It says "We hold these truths to be self-evident that all men are created unequal and that life, liberty and happiness are illusions to be escaped by the pursuit of the extinction of personal consciousness." The real pillars of the social structure of Hinduism are the ironclad divisions of caste and of endless re-births controlled by the despotism of *Karma*, the rule that your behaviour here imprisons you in your next incarnation. Keep caste and *Karma* and you condemn scores of millions to the degradation of the outcaste, trodden into the sewage that seeps below the soil of India. Hinduism has for thousands of years had at its apex the longest-lived, subtlest and most potent spiritual, mental and

physical despotism the world has ever seen, that of the Brahmin. I believe in the goal of political self-government for the Indian peoples from the first instant that the leaders can agree to get together and shape a constitution. For that goal I have written and spoken for a quarter of a century. But I know that the whole of the terrific elemental drive of traditional Hinduism will inevitably be to destroy that equality before the law which has in the last hundred years for the first time in all history been given to the Indian outcastes and the low castes.

To those who have not travelled through the length and breadth of rural India it is almost impossible to convey the mountainous obstacles that Hinduism rears in the path of those who want to work for a healthy, prosperous peasant India. The cow is sacred, and over sixty largely unproductive cows batten like a giant parasite on every hundred human beings in India. Because the rat is sacred the rats, beside carrying plague, eat the food of forty million Indians a year, and similar damage is done to orchards and crops by the uncounted millions of sacred monkeys, wild hogs, birds and deer. The doctrine of the transmigration of souls, which means that any animal may be your grandmother or your father, makes it utterly impossible for man to develop and control animal creation for human ends. Dr. Sam Higginbottom, Doctor of Philanthropy of Princeton University, one of the greatest men the West has ever sent to India, said to me on his farmlands in the Ganges Valley, on the basis of a third of a century of agricultural experience there, that if we could exchange the Hindu for the Christian view of the meaning of life in India, it would work a revolution in rural life that would enable India to nourish six times her present population.

One of the most startling miracles of everyday life in India is that the transformation of the domestic relations, the rural economy, the whole economic status of depressed millions is worked by the transfer from pagan to Christian worship. How can that be?

Imagine yourself to be an outcaste, never allowed even to enter a temple. Your only worship is to cower before the cholera goddess: cutting off the head of a cockerel, you spatter its blood on a stone sacred to the demon of disease. Even your shadow defiles a Brahmin if it falls on him. You cringe your way with bent back, your fate and that of your descendants forever to clean up human ordure and to skin animals that have died; and it is the decree of the gods that you shall never learn to read.

Now your group has asked for Christian training. You turn your back on the cholera goddess, and in company with your fellows you lift your face to heaven, and you say to the Almighty, All-wise, All-loving Creator of the Universe, "My Father." Your back straightens; you begin to clean yourself and your home, to patch the palmleaf roof; you give up toddy; you care for your children, your church, your crops. The village pastor shows you the better ways of agriculture. The vermin are now no longer gods but the

enemies of life. You learn to read. So you and all your outcaste group rise in the scale of life.

People will tell you that reformed Hinduism will some day work these miracles too. But when I discovered by continuous research in every part of India that Mr. Gandhi's heroic efforts to secure the entry of the outcastes into the temples of Hinduism have everywhere been absolutely frustrated, and that even in his own village the outcastes cannot draw water in their own vessels from the caste well, I had one more evidence to drive me to the conviction that the nourishment, the health, the justice and the harmonious freedom of India will grow in proportion as Christ leavens her life.

Let us return to the baby boy with whom we started. As I was brooding over the inspired blunder of his professor father, I remembered that today more than six million young men are caged behind barbed wire in prisoner-of-war camps. They belong to every nationality fighting in the war—Russian, Finnish, Greek, Dutch, Indian, Arab, French, German, Australian, Canadian, South African, white and Negro American, white and Maori New Zealander, African, British, Czech, Polish, Italian, Yugoslav, Chinese and Japanese. They have been snatched away from the homes they love, from the parents and wives and children and sweethearts, from the work that was their livelihood, and from the country that gave them the framework of their life.

They are—as one of them put it recently—"pawns swept off the chessboard of life into the box and the lid put on till the war is ended." And their average age, we are told, is from twenty-three to twenty-four. What does that last fact mean? To be that age today means that you were a baby boy in 1919 when Clemenceau and Lloyd George and Wilson were at Versailles and all the nations were supposed to be moving toward a world that was to be "safe for democracy." If everybody at that time and in the years ahead had held before all men the professor's question with regard to all those millions of babies—"Ask him what he wants" or what is at root the same thing, "Ask what God who created that baby wants for him and for us all"—and if we had acted upon the answers that God would have given to our best intelligence, I do not think that those millions of post-war babies would now, in their twenties, be held as prisoners in a new and more terrible world war. Some men, believing that Christianity practised by mankind gives the scientific answer to human need, did ask that question and tried to answer it truly. Great Christians like President Wilson, the American, General Smuts, the South African Boer, and Lord Cecil, the British internationalist, tried to answer that question as God would have it answered. But selfish, short-sighted nationalism, materialistic imperialism, big business, high finance, power-hungry jealous politicians, selfish labour leaders, and uncounted millions of small-minded private citizens, bent each on his own comfort, brought ruin to that first attempt to build a better world. We have been plunged into hell by the supreme

heresy of this world, that is crashing to pieces under our eyes, the doctrine that has held sway over the western world for a century—the tragic illusion that individual self-interest pursued by each person and business and labour group, by each nation and empire, would result in harmony.

A catastrophic example of the fatuity of this belief came within my own experience while living for some years in Geneva. The League of Nations and the International Labor Office, foreseeing the peril of world depression, convened a World Economic Conference representing all nations. Those world experts on economics arrived unanimously at recommendations that would certainly have averted the disaster. Those conclusions called for the lowering of barriers to trade and for the encouragement of international trade. In other terms, the ultimate word of the science of economics for saving the world was the Golden Rule: "Do to others as you would that they should do to you."

The delegates went home. In every nation selfish, short-sighted separate vested interests fought against carrying out that policy. They raised tariff barriers and cut down international trade. The world depression threw uncounted millions into unemployment. A raucous, hypnotic voice promised employment to all in Germany if they would follow him. So Hitler rose to power on the tragic refusal of the democracies to apply the science of Christianity in human relations.

To get our world picture more thorough and comprehensive we must face the fact that the Christian meaning of life must be applied to at least five conflicts which together create the world crisis of our civilization. All of them are conflicts between different standards in human relations, and all of them cut clear across the war, for in the democracies we find people on both sides of each of these tensions. *First* is the conflict of imperial and of economic power versus the self-assertion of subject peoples trying to get self-government. People on the Axis side and some on the United Nations side are still interested in the exploitation of weaker peoples for their own benefit. *Second* is the psychological, economic and political struggle between white and non-white. This is not always a struggle between rulers and ruled. In America and in the Union of South Africa it is a tension between white and colored citizens under one government. *Third* is the conflict between national isolation and a world commonwealth of nations. *Fourth* is the conflict between the traditional laissez faire policy in industry and the new trends toward social control. Adherents of both sides in this tension are on both sides of the war. *Fifth* and last is the conflict between advancing secularism trying to dominate all life, including spiritual values. Put those five conflicts together and they make up the world crisis of our civilization, which will set the task for the universal church for the rest of the life of everyone of us.

The war frontier between Axis and United Nations is not the frontier between these tensions. When the war is over and when the victory has gone to the United Nations, these tensions will still exist. Within the United States and the British Commonwealth of Nations, men will strive against each other over all these five issues. Christianity alone has the supreme universal standard of values that is true to the will of the Creator and is adequate to all human needs. The task of the universal church, therefore, is to bring into the discipleship of Christ men and women of all races who will discern the truth and apply it. Some issues are clear. As Christians work for a new world order wherever they are, they must stand for subject peoples and races against exploitation, for the integration of co-operation for mutual service into economics and industry as against the present domination of competition for acquisition. Christians must stand for a world commonwealth in control over nationalist ambitions, while of course bringing the spirit of each nation into the community of nations. They must stand for the spiritual interpretation of all life as opened up to us in the Bible as against advancing secularism.

This has been stated in searching language by Georg Schwarzer-bergen. He is a professor of economics at London University and has published the most adequate book I have ever read on "Power Politics." * He writes: ¹

"Government by consent and representation is possible only where there is a far-reaching consensus on fundamental values. Conceptions such as freedom of thought, right of self-expression, individual responsibility, equality of man, protection of the weak, toleration, justice, truth and mercy—these are the principles of life which are the essence and standards of Western civilization.

"Never yet has the West succeeded in living up to these values which are only the secularized standards of Christianity. Everything, however, that is positive, valuable and worth conserving in the Western way of life can be traced back to these ultimately transcendental values and spiritual forces. A community conceived and organized in this spirit may be called a commonwealth, and a commonwealth, to use Lionel Curtis' apt description, 'is simply the Sermon on the Mount translated into political terms.'"

Around the whole earth today for the first time in history the Community of Jesus Christ is a living reality. That Community is living within a world that is wrestling in an ultimate struggle, and its Asiatic, African, European, American and other members are inextricably bound up in that struggle. Two ways of life, two ideals of human relations, are in utter conflict. One way is democratic, the other is despotic. We know that the democratic way is good and the despotic is evil. But, as we hold our own democratic way of

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¹ pp. 417-418.

life up to the gaze of Christ, we see at once that it is judged as shot through and through with evil. The test is made by standards of value which take their authority from God, the Creator-Father, revealed to us in Christ.

When we ask what that evil is in the life of the democracies, we find that its root is in a standard of values that conflicts with that of Christ. We can see this evil as a prime cause of the weakened life of the family. It casts grit into the relations of labour and capital. It poisons contacts between races and nations. Material things loom up as more important than persons. Democracy is tied up too often with selfish nationalistic policies in an interdependent world; and where economics, industry, transport and security all call for a world plan, the Golden Rule is the only really scientific foundation for such a world order. Too many multitudes in our North Atlantic and South Pacific democracies are obsessed with the illusion that differences of race or of blood are so real or deep that they should be allowed to grade men as belonging to different levels of value. These same democracies proclaim loyalty to political freedom and equality and justice; but fail to see that those gifts are robbed of half their value so long as glaring economic injustices, inequalities and servitudes persist. The "democracies" can never achieve true democracy unless and until they accept the Christian standards of value, not as pious platitudes or as vague distant ideals, but as the scientific truth about the real facts of human living.

The eternal power of Christianity springs from the mighty Act of God by which He broke through from eternity into time in a Person. God has spoken to us in His Son. In His human life and death and risen life we see those standards of value which the Eternal Father wills to see ruling in all human relations. To bring men of all races everywhere into loving obedience to God's will is the central task of the Christian church.

The cynic, however, may say: "That is all very well, but what about the church itself? It is divided, sinful, lazy, lukewarm." We may well agree that this is true of us. But not a thing that you can say against the church today across the world was not said by Paul in his letters about the church of his day. Yet all the letters of Paul with all the awful things that he said about the church were addressed to the church that we all look back to as the Mother of us all. And how enormously more powerful are the resources of that church today!

When we look out across the last century, the one hundred years from the 1840's to the 1940's, we see the greatest expansion of Christianity that the world has known. That expansion is not superficial. It has reality. For the first time in history the church is rooted in the soil of almost every nation on earth—and within our lifetime. Five hundred years hence, when they look back into this period of ours, they will say that in this generation "the holy catholic church," for the first time in history, became world-wide.

and in its Protestant branch was moving toward common action on a planetary scale. The church has by its missionary expansion grown in numbers in the first forty years of this century more rapidly than in any forty years of all its history. Persecuted from Tokyo to Narvik by Caesarism it is everywhere living, resilient and unbreakable.

So, when I see the horrible evil of conflict across the world, I am tortured by its suffering, but not downhearted as to the ultimate outcome. Conflict is mysteriously inherent in the very heart of the universe—between malevolence and benevolence, good and evil, life and death, beauty and ugliness, freedom and slavery. All these things are in perpetual conflict in the universe. The universal church, for that very reason, is the supreme hope of the future. If the church of the western world were wiped out tomorrow, it would be reborn—renascent, radiant and triumphant, from the witness of the church in India and China and of Africa and the Islands of the seas.

The community of Christ around the earth has in the last fifty years in the Protestant branch gone through a process unequalled in its history. From Luther and Calvin onward, the church divided and divided into a multitude of sects. Then fifty years ago another process took place. If I had to date the beginning of that process, I would say that when John R. Mott, the young Methodist graduate of Cornell, started out on his first world journey, and in the course of that first journey brought into being not only the Student Christian Movement in over a score of countries, but the World Student Christian Federation, with its motto "That all may be one," the movement began all across the world of developing a new and younger generation with the world community of Christ in their hearts. Alongside the Student Christian Movement grew the World's Alliance of the Young Men's Christian Associations and the Young Women's Christian Associations, which, from the world headquarters in Geneva, developed in the non-university type of youth across the world a parallel movement toward unity. That development culminated in the great world conference of leaders of youth at Mysore in 1937. At Amsterdam in August 1939 seventeen hundred young people from sixty different countries came together for the first World Youth Christian Conference. Seven-tenths of them were under 25 years of age.

On the senior side ran a parallel movement. In 1910 at Edinburgh the World Missionary Conference was important most of all as a springboard. It sent John R. Mott out around the earth. Thus the National Christian Councils of India, Burma and Ceylon, of China, of Japan and so on, were brought into being. Today some 26 of these national and regional Christian Councils work vigorously in different areas for the growth of a Christian way of life in human relations. In India, for example, committees of the National Christian Council are fighting opium and illiteracy and preventing overlapping of missionary forces; they are working for the establishment

of co-operatives, for the integration of health services, and so on. All these national and regional Christian Councils came together as the International Missionary Council in 1928 at Jerusalem and in 1938 at Madras.

Before Madras two other tributaries had come into the main stream. First, that of the conferences on Faith and Order at Lausanne in 1927 and Edinburgh in 1937, where the ecclesiastical leaders of different non-Roman Christian communions throughout the world came together to discuss unity. The other tributary of Life and Work gathered together the best thought of economists, historians and others across the world. Roman Catholics helped in the preliminary thinking but sent no delegates to the subsequent conference at Stockholm in 1927. Representatives of Greek Orthodox, Assyrian, and other eastern churches, with the non-Roman western churches and the younger churches of Asia and Africa, gathered at Oxford in 1937 at a conference on Church, Community and State, which gave a background for the church's further thinking on these vital relationships. They urged the creation within the church in every land of vigorous "cells" which, by their permeation, would work a transformation. The need for such cells was reiterated in 1941 at the Malvern Conference in England, and again in 1942 at the Delaware Conference on a Just and Durable Peace.

Out of all these conferences has sprung a body that has great potentiality—the World Council of Churches, which already embraces seventy great ecclesiastical communions.

We see that the church of Christ is moving toward a sense of community to a degree that has not happened since the Middle Ages. Today we have a new consciousness of what the will of God in Christ means for our relationships in the economic, domestic, national, international and interracial spheres. Still immature in our thinking and indecisive in our will, we are in a position, nevertheless, if we are intellectually, morally and spiritually faithful, to make the will of Christ infinitely more effective than it was at the end of the last war.

All across Asia and Africa are thousands of European missionaries and millions of Christians in India, China, Madagascar, Africa and so on, who were cut off by Hitler's conquest of Europe from all support by their mother societies—German, Danish, Norwegian, French, Finnish, Dutch and Belgian. What was to happen to these, as we call them, "orphaned missions"? Instantly the International Missionary Council from its headquarters in London and New York made a world-plan. It called to the Christians of the free nations to come to the rescue. So American, Canadian, British, Australian, New Zealand and even Chinese and Indian churches are, as members of the universal church, supporting the missionaries and the Christian communities left "orphaned" in this way.

I have a letter written by a Danish missionary in India. He tells dramatically how, away in India, he and his colleagues listened

in anguish as they heard on the radio how in four hours Hitler's forces had destroyed in Denmark the freedom won at the cost of blood and tears hundreds of years ago. As he thought of the swastika flying over his beloved homeland, he asked, "How are we going to carry on our work here in India, cut off from all supplies from Denmark? We have two large hospitals. We have 5000 children in our Danish schools in India, hundreds of teachers, scores of Biblewomen, hundreds of country pastors ministering to tens of thousands of Christians." What happened? The National Christian Council of all India under its splendid Indian chairman, Bishop Azariah, rallied to their help. Funds were sent from the International Missionary Council from churches in America and Britain. The British Government took complete responsibility for the financing of the Danish hospitals. Today, the work of these Danish orphaned missions is going forward with a new zest and intensity, although the missionaries have cut their salaries by half, and the wages of all Indian workers are greatly reduced.

That is the picture of one mission saved in one land by the world-wide co-operation of the universal church. When we multiply that one picture, remembering that no less than a hundred and twelve missions were thus separated from their parent churches in Europe, and recall that not one piece of work in any area of the world now accessible to the International Missionary Council has been abandoned or suspended, do we not see in that fact infinite promise for the future? The fact that no discrimination has been made on national or creedal grounds and that the comradeship expressed has bridged the chasms of war, brings us back to the fact that the front-line of the universal church in its world-wide missionary advance is unbroken.

Immense promise for the future lies in the fact that the Christian community, withstanding the strain of war tensions, thus rediscovers in deed as well as in word the depth and the reality of the faith that unites us all in one family.

One more deeply moving example carries us back to those millions of young prisoners of war. Frustrated, robbed of normal avenues of self-expression, they eat out their hearts behind barbed wire. Again the universal church comes to their rescue. Through the action of the World's Alliance of Y.M.C.A.'s from its headquarters in neutral Switzerland the bodies, minds and souls of those men of all nations are fed. The Christian church, through this agency, carries to them on all sides of the war, sports equipment that helps to keep their bodies fit, books and all kinds of educational equipment to organize teaching and technical training so that they will go out into freedom as skilled craftsmen, instruments of music and music scores that help them to create glee clubs and orchestras, and the essentials of worship, not only for Protestant, Catholic and Orthodox Christians, but for Jewish and Moslem prisoners. Has ever the work of the Good Samaritan been done on so wide a scale to

meet so profound a need of body, mind and soul? And the only possible instrument for this Christ-like service to all nationalities was the universal Christian church.

So, the one universal church around the world refuses to allow the frontiers of war hostility to be barriers against co-operation for the advancement of the Kingdom of God. That universal church has under God been called into active being in all lands by the fortitude and self-giving of the missionary movement. Those missionaries have always faced and conquered tremendous hostile forces. Therefore, the greater the menace from the forces of evil, the more intense is the determination to carry on. We see, then, how immensely vital it is that we should stand behind the world expansion and world-wide co-operation of the Christian forces today. For what is at stake in the on-going life of the world Christian community is the on-going life of freedom and justice, and the possibility of building after the war a harmonious, enduring new world order. It is useless to draw up blue-prints of world leagues and federal unions and global commonwealths unless we have in every land multitudes of citizens who in their own hearts believe in the sovereignty of God and the brotherhood of man as the source of all justice in human relations. The living, growing church across the world has as its function to create the creators of that new world order. Our Christian ministry and teaching must give ultimate standards to the economists, industrialists and labor leaders who will see that the revolutionary mind of God transforms our still largely pagan economic order into something nearer to the pattern that is in the heart of God. The ministers of that Christian community are called upon to build up in our rural and city life the citizens who will vote for and stand for just international and interracial dealings, purged of domination and saturated with the spirit of stewardship and trusteeship so that the peoples of Asia and Africa shall grow up to become skilled partners in the world commonwealth. The wider missionary ministry, in fellowship with the younger churches overseas, must call into being through the power of Christ the leadership that alone can give the retarded peoples the power to stand on their own feet in the world commonwealth of the future.

The pattern of a new world order is in the heart of God, as revealed to us in Christ, and the power to achieve it lies in the readiness of His world-wide community to be plastic to His will, so that the universal prayer of the universal church may be at last answered—"Thy Kingdom come; Thy will be done on earth."

WHO'S WHO

BAKER, James Chamberlain: Methodist Bishop since 1928; b. Ill.; A.B., Ill. Wesl.; S.T.B. Boston; D.D., LL.D. Ord. (Meth.) 1900; prof. of Gk., '98-02; pas. in Mass. and Ill.; dir. Wesl. Found'n, Univ. of Ill. '07-28. Chair. Intl. Mis. Coun. Address, 125 E. Sunset Blvd., Los Angeles, Calif.

CASE, Harold Claude: Pas. Elm Park Meth. Ch., Scranton, Pa., since 1938; b. Kan.; B.A., Baker; S.T.B., Boston; stud. Harv., Garrett B.I., Northw'n U.; D.D. Ord. (Meth.) 1925; prof. philos.; pas. in Ill. and Kan.; Memb. World Peace Com'n. Address, 210 Jefferson St., Scranton, Pa.

CRANE, Henry Hitt: Pas. Central Meth. Ch., Detroit, Mich.; since 1938; b. Ill.; A.B., Wesl. U.; S.T.B., Boston; D.D., LL.D. Ord. (Meth.) 1916; pas. in Me., Mass., Pa.; del. Unit. Conf., Gen. Conf. Contrib. rel. periodicals. Address, 671 Edison Ave., Detroit, Mich.

FARMER, J. Leonard: Prof. N.T. Interp. Howard Univ. since 1938; b. S. C.; A.B., S.T.B. and Ph.D., Boston; D.D. Ord. (Meth.) 1917; prof. phil. Wiley Coll., Rust Coll., Samuel Huston Coll.; Prof. O.T., Gammon; pas. in Tex.; Dean Gulfside S.S. Min. Tr. since '32. Writer. Address, Howard Univ. Sch. of Rel., Washington, D. C.

FELTON, Ralph Almon: Prof. Rural Sociol., Drew T.S. since 1930; b. Kans.; A.B. Southw'n Col., M.A. Columbia U., diploma Union T.S., Ph.D. Drew, stud. U. of Pa. Ord. (Meth.) 1919; teach. Am. U., Beirut, Syria; rural dept. Presby. Bd. 1913-19, Meth. Bd. 1919-23; ext. prof. Cornell U. 1923-30; exch. prof. Nanking, China and Seoul, Korea; visiting prof. Union T. S. and Mexico City; active in interden'l work. Author many books incl. reprints in Jap. Chin. Kor. Span. Address, Drew Forest, Madison, N. J.

GILKEY, Charles Whitney: Dean U. Chapel since 1928 and Assoc. Dean, Divinity School Univ. of Chi. since 1939; b. Mass.; B.A. and M.A., Harvard U.; B.D., Union T. S.; stud. in Berlin, Marburg, Glasgow, Edin. and Oxford; D.D. Ord. (Bapt.) 1910; pas. Hyde Park Bapt. Ch. '10-28; prof. preaching, U. of Chi.; preacher in colleges; trustee U. of Chi.; Barrows lect., Cole lect. Author *Perspectives*. Address, 5802 Woodlawn Avenue, Chicago, Ill.

HART, Hornell: Prof. of Sociol., Duke U. since 1938; b. Minn.; A.B., Oberlin; M.A., U. of Wis.; Ph.D., St. U. of Ia., Res'ch prof. St. U. of Ia.; ex. sec. Child Welfare Com'n. prof. Bryn Mawr Coll., Hart'd Th. Sem.; memb. Am. Sociol. Soc.; Quaker; Author—*New Gateways to Creative Living*. Address, Duke Univ., Durham, N. C.

HEWITT, Arthur Wentworth: Pas. Northfield, Vt. since 1938; b. Vt.; grad. Montp'r Sem.; D.D. Ord. (Meth.) 1904; pas. in Vt.; headm'r Montp'r Sem.; pres. Vt. Jr. Coll.; memb. Vt. legisl., Meth. gen. conf., F.C.C.C.A., Univ. Senate. Author: *Highland Shepherds*. Address, Northfield, Vt.

MAGEE, John Benjamin: Pres. Cornell Coll. since 1939; b. Ia.; Ph.B. Up. Ia. U., S.T.B. Boston; D.D. Ord. (Meth.) 1910; staff Meth. Bd. of Ed.; pas. in R. I., Vt.; A.E.F. Chap'l'n; pas. Okla., Kans., Mo., Pa., Ist Ch. Seattle, Wash.; del. Gen. Conf., Unit. Conf. Author: *A Path to You*. Address, Mt. Vernon, Ia.

MARTIN, Albert William: Pas. Meth. Ch., Jonesboro, Ark., since 1938; A.B., Hendrix, B.D., S.M.U. Ord. (Meth.) 1918; pas.; exec. secy. Conf. rural work; staff Loc. Ch., Div., Bd. of Ed.; Dist Supt.; Author, *Worship in the Sunday School*. Address, Jonesboro, Ark.

MATHEWS, Basil Joseph: Prof. of Christian world rel., Boston U. and Andover, New. Th. Inst. since 1932; M.A., Oxford; Sec. to Princ. Fairbairn; ed. sec. London Mis. Soc.; sec. Minis. of Inf., Brit. Gov't, '17-19; Author many books incl. *Through Tragedy to Triumph*. Address, 72 Mt. Vernon St., Boston, Mass.

MAY, Mark Arthur: Prof. ed. psych. and dir. Inst. of Human Rel., Yale, since 1928; b. Tenn.; A.B., Maryville; Ph.B., U. of Chi.; M.A., Ph.D. Columbia U.; stud. Union T.S.; Asst. in rel. ed., U.T.S.; inst. in Mil. psych., U.S. Army; prof. in psych., Syracuse; res'ch assoc., Teacher's Col. Columbia; Presbyterian. Author *Education of American Ministers* (3 vols.) Address, 41 Brookside Drive, New Haven, Conn.

McCONNELL, Francis John: Methodist Bishop since 1912; b. Ohio; A.B., Ohio Wesl.; S.T.B., Ph.D., Boston; D.D., LL.D. Ord. (Meth.) 1894; pas., Newton, Cambridge, Brooklyn; Pres. DePauw Univ.; Pres. Fed. Coun. Ch.; Chm. Comm. on Courses of Study. Author many books incl. *John Wesley*. Address, 150 Fifth Avenue, New York City.

OVERTON, Grace Sloan: Author and lecturer; b. Ind.; 12 years college teaching in pub. speech and drama; contrib. large no. rel. per. on prob. of youth and fam. life; couns. to coll. students; edit. of column, *This Business of Living*. Author, *Love, Marriage, and Parenthood*. Address, Adams, N. Y.

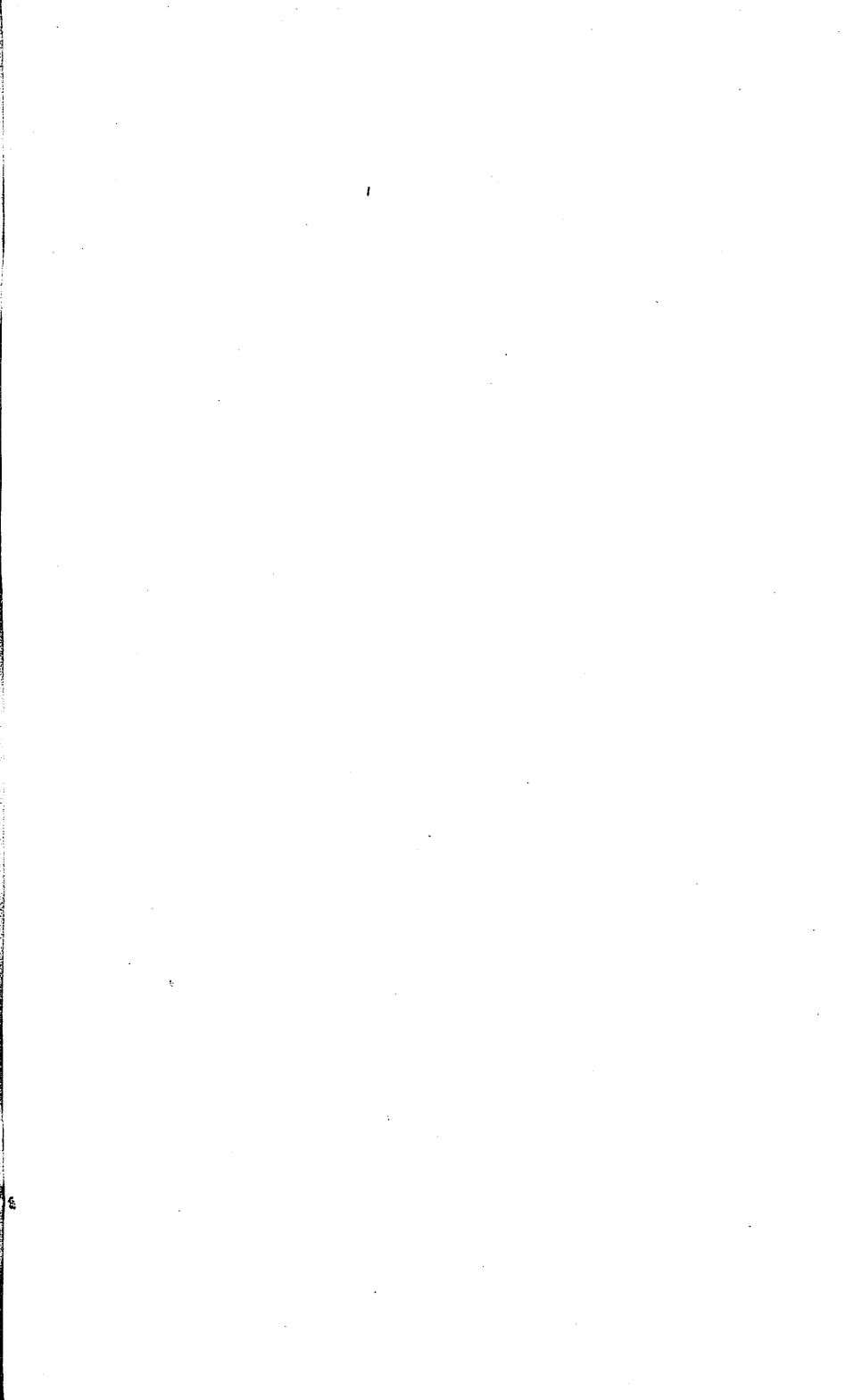
PHILLIPS, Harold Cooke: Pas. First Bapt. Ch. Cleveland, O., since 1928; b. Jamaica, B.W.I.; B.A., Denison U.; M.A., Columbia U.; B.D. Union T.S.; D.D., LL.D. Ord. (Bapt.) 1922; pas. Mt. Vernon, N.Y.; Trustee, Denison U. Author, *Seeing the Invisible*. Address, 2907 Hampshire Rd., Cleveland, O.

QUILLIAN, Paul Whitfield: Pas. First Meth. Ch., Houston, Tex., since 1937; b. Ga.; A.B., Emory U.; B.D., S.M.U.; stud. U. of Chi., Col. U.; D.D., LL.D. Sch. tea. and bus., '14-21. Ord. (Meth.) 1923; pas. Ark., Okla.; memb. Gen. Conf., Unit. Conf., Comm. on Univ., Bd. of Ed.; trus. Southw'n U., Dillard. Address, 3410 Yoakum Blvd., Houston, Tex.

RALL, Harris Franklin: Prof. Theol., Garrett B.I. since 1915; b. Ia.; A.B. and A.M., Univ. of Ia.; B.D., Yale; Ph.D., Halle; D.D., LL.D. Ord. (Meth.) 1900; pas., New Haven, Baltimore; Pres. Liff Sch. Theol.; Sec'y Comm. Courses of Study since 1916. Author, *Christianity* (Bross Prize Winner, 1940). Address, 721 Foster St., Evanston, Illinois.

RICE, Merton Stacher: Pas. Metropolitan Meth. Ch., Detroit since 1913, b. Kans.; B.S. and M.S., Baker U.; Stud. U. of Mich.; D.D., LL.D. Ord. (Meth.) 1894; pas. Kans., Ia., Minn.; memb. Gen. Conf., Unit. Conf. Author many books incl. *The Man with the Hope*. Address, 59 Alger Ave., Detroit, Mich.

SMART, Wyatt Aiken: Prof. Bib. Theol., Emory U. since 1914; b. S. C.; B.A., Vanderbilt; B.D., Union T.S.; stud. U. of Chi.; D.D. Ord. (Meth.) 1907; pas. Va. 1907-14; memb. Inter-racial Comm. Author (with others) *Preaching in These Times*. Address, Emory University, Ga.



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